097.3
Z1092
no. 740 f

CLASSIFICATION
Changed to
UNCLASSIFIED

DEPARTMENT OF STATE
INTELLIGENCE REFERENCE DIVISION
RECEIVED
DEC 24 1946

~~CONFIDENTIAL~~
CLASSIFICATION CHANGED
TO UnRestricted
BY AUTHORITY OF DRN/
Satterthwaite DATE 10-23-46
BY G. L. Shaffer

OFFICE OF STRATEGIC SERVICES
Research and Analysis Branch

R & A No. 740

SURVEY OF INDIA

DEPARTMENT OF STATE
REFERENCE DIVISION
FILE COPY
[illegible]

27 May 1942
Second Edition: 26 November 1943

If and when this study outlives its usefulness to you, kindly return it to:

Office of Strategic Services
Director, Research and Analysis Branch
25th and E Streets, N.W.
Washington, D. C.

This document contains information affecting the national defense of the United States within the meaning of the Espionage Act, 50 U.S.C., 31 and 32 as amended. Its transmission or the revelation of its contents in any manner to an unauthorized person is prohibited by law.

[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED

Prefatory Note to Second Edition

This Survey of India was written about a year ago and is being reissued without revision. The 1941 Census figures are now available in part, and the population data (Section III, Paragraph 16) based on the 1931 Census is out-of-date. The paragraph on political parties (Section IV, Paragraph 28) needs to be brought up-to-date with discussion of the Congress resolution adopted in August and the disturbances which followed, Gandhi's fast in February 1943, and the continued deadlock among the Indian parties. The effect upon India's war morale has, on the whole, been harmful, though the military establishments have apparently been improved sufficiently to give the country adequate defense against invasion. The economic section (Section V) is also capable of considerable revision.

CLASSIFICATION
Changed to
UNCLASSIFIED
by authority of DRN- Satterthwaite
By HT
Date 3/9/51

CLASSIFICATION
Changed to
UNCLASSIFIED

[redacted]

TABLE OF CONTENTS

Page Number

SECTION III - POPULATION AND SOCIAL CONDITIONS

15. General 1

16. Population 13

17. Ethnic and Social Groups 22

18. Language 34

19. Characteristics of the People 42

20. Living Conditions 47

21. Labor Conditions 50

22. Public Health, Sanitation, and Hospitals 56

23. Education 57

24. Religion 66

25. Public Order and Police 77

26. Press, Propaganda and Censorship 85

SECTION IV - POLITICAL

27. Government 94

28. Political Parties 105

29. Foreign Policy 155

30. Important Alien Groups 158

SECTION V - ECONOMIC

31. General 163

32. Manufacturing 168

33. Utilities 178

34. Railroads 182

35. Roads 188

35A. River Transport 191

5)

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

TABLE OF CONTENTS (continued)

SECTION V - ECONOMIC (continued) Page Number

36. Shipping 193
37. Civil Aviation 198
38. Commerce 201
39. Communications 204
40. Finance 209

CLASSIFICATION
~~CONFIDENTIAL~~
UNCLASSIFIED
by authority of
DRN-Satterthwaite
By HT
Date 3/9/51

Section III

POPULATION AND SOCIAL CONDITIONS

15. General.

The peculiar quality of life in India has always been influenced by her geographical position and her climate, and these operate just as effectively today as in the past. She has had a notable degree of isolation from the rest of the world, though never perfect. The high Himalaya and Karakoram mountains along the north and the northwest, and the desert of Afghanistan and Baluchistan to the west, the marshes, mountains, and thick jungles to the east, have united in making India a subcontinent with the opportunity of developing a self-contained economy and a unique civilization.

Yet the barriers are not perfect; there are vulnerable points by land, while the whole seacoast lies open before a strong naval power. The eastern border has only rarely been penetrated by military forces but there has been ethnic infiltration, presumably from early times. In the west, during the fourth and third millennia B.C. and possibly later, there were trade routes between the cities of the Indus valley, Baluchistan, and southern Iran, and water-borne commerce may also have existed. Along these routes, in those prehistoric times, there may have been military invasions, perhaps even ethnic, for the culture from the Indus to the Tigris had common features, and Alexander, in the fourth century B.C., sent troops home from India by both sea and land along the Persian Gulf. Somewhat farther to the north in upper Baluchistan and in the northwest, the Khyber and other passes have, from those same prehistoric times, given access to invaders whom India was usually helpless to repel. The invasions have always interrupted the stream of her native

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED [redacted]

culture and imperiled the stability of her economic and even her spiritual life; and the fear of new invasions through these same passes has until only the past few months been the main justification for an Indian army. Sometimes the irruptions have been only military, resulting in temporary dominance; at other times they have been ethnic, as with the Aryans, the Scyths, the Afghans, and the Mughuls, when races or tribes settled in the conquered territory and altered the character of the physical stock. Each invading group has in turn become weakened by the rigorous climate, disease, and under-nourishment, itself to succumb later to some new intruder.

Although India has since early times had commerce by sea with the western Orient and from a somewhat later period with the lands to the east, no serious attacks upon the country were made by water until the arrival of the Europeans, of whom the first was the Portuguese, Vasco da Gama, in 1498. Following him came other Portuguese, then the Dutch, the French, and the British. Under the British, whose naval power has been second to none, the seacoast of India was thought to offer no problem of defense. But now, with the Japanese aggressively moving toward the west, the weakness of her shore line is apparent.

The climate of India is notorious. The dry and fearful summer heat in northern and central India, which seems to shrivel up one's very body, the enervating dampness of the rainy season, the coolness of the winter nights unrelieved by adequate means of warmth--all induce not merely discomfort but a wide variety of diseases, which make life both miserable and uncertain. In southern India the extremes are less marked, but the continuous heat is equally debilitating.

CLASSIFIC...
Changed to
UNCLASSIFIED

Agriculture is dependent in southern and central India upon the annual monsoon, "the rains", and in northern India upon the monsoon and the streams fed by the melting snows of the Himalayas. Rainfall throughout the entire year is unknown. It is one of the great handicaps to life in India that nearly all produce must depend for its growth upon the monsoon. If this fails in any part of the country, that region has a year-long drought; there are no crops; the inescapable result is famine. Nearly every year some region suffers "distress" or "scarcity" from insufficient rainfall; frequently large areas are affected. Relief systems today mitigate the suffering, and such wide-spread famines as those of 1896-1900 would now be impossible.

In prehistoric times two physical types found their way into India--the yellow-skinned (Mongoloid) and the white-skinned (Caucasoid)--or, if we treat the so-called "Hindu" variety of the white-skinned as a separate type, three-the two already mentioned, and the brown-skinned. Which of the three arrived first we cannot say with certainty; it was surely not the yellow-skinned, which exists only in marginal regions along the east and north. Of the white-skinned and the brown-skinned, probability seems to be in favor of the latter, and the direction of entry is uncertain. The white-skinned seems likely to have entered first from the northwest, which was also the direction from which it made its later historic intrusions.

Linguistically, the three racial types are distributed among four major speech-families: the "Austric" (Munda), whose point or direction of entry seems to have been from the east; the Tibeto-Burman, seeping in from the north and east; the Dravidian, second

[redacted]

most important in India, perhaps coming from the northwest; and the Indo-European (Aryan), to which are related our own European languages, certainly entering India from the northwest, probably around 1500 B.C.

The most impressive phenomenon of India's historic civilization has been the vitality of native Indian (Hindu) culture.

We can rightly say that the beginnings of civilization in India are still undiscovered. But archaeology has extracted from sites in the hot and desiccated valley of the river Indus great masses of material which show that during the third millennium B.C., certainly by 2750 B.C., extensive cities had been built there . Who the people were in these cities we cannot say; they may or may not have been the Dravidians, who were in India when the Aryans entered the land. The houses were built of brick; the streets were well laid out and had an elaborate drainage system; the people used tools made of copper and bronze, as well as of stone; they had a system of writing, which, however, we cannot read.

The linguistic and literary form of India's culture comes from the Aryans, our own cultural kinsmen. The Aryan (Indo-European) invasion at about 1500 B.C. is the most important thing that has ever happened to India; it gave Indian culture the cement which still holds it together. The Indo-Aryan language, Sanskrit, and dialects related to it have been the vehicle for expressing all the dominant ideas of India, and, because they were the vehicle, we have come to speak of India's culture as Aryan. The contribution of the Aryans to the fundamental thought of India is less certain. Their earliest book, the Rig Veda, has nothing that we can see in common with the Indus civilization which preceded Aryan culture.

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

At the same time it is surprisingly lacking in the notions of rebirth and retribution for one's deed (karma) and salvation by escape into Nirvana, a state of eternal and unchanging bliss (variously conceived), and the ethical principle of non-injury to living creatures (ahinsa). It scarcely hints at monistic philosophy, yoga practice, and the social order of caste, ideas which have been prominent in India's thinking for the past 2,500 years. It is possible that these were non-Aryan in their beginnings and were making an intellectual conquest of the Aryans at the same time that the Aryan languages were supplanting the non-Aryan.

Thought and language had blended to form historic Indian civilization by the sixth century B.C., when the principal Upanishads (early philosophic texts) had been composed, and the Buddha and Mahavira were founding the great faiths of Buddhism and Jainism. Characteristic Indian civilization had been born, with an inner diversity even then as later, yet always a unit; and it possessed that tremendous internal strength which was to keep it alive and powerful in the epochs when it had to resist the intrusions of Hellenistic, Islamic, and European-Christian cultures.

When the Perso-Greek (Hellenistic) culture went to India, following the conquests of Alexander, 325-326 B.C., it could make no permanent gains. Hellenistic dynasties were established; courts used Greek as well as Indic languages, and kings struck their coins in both; a Hellenized art left countless buildings and sculptures, executing them as late as in the fifth century of our era; but in the end India repudiated the Hellenistic. In the culture of today only the scholar sees vestiges of the imported Greek, and they are very few.

3665)

CLAS[illegible]CATION
Changed to
UNCLASSIFIED

[redacted]

8

The second great culture with which the Indic has clashed is the Islamic, that is Mohammedan. That conflict is still in progress. Islamic civilization has been invading India since the beginning of the eighth century, but the struggle between it and the Indic became acute at about 1000 A.D. The zenith of Muslim power lasted about a century and a half under the Mughul Emperors Akbar, Jahangir, Shah Jahan, and Aurangzib (1556-1707). Every large part of India at some time or other fell under Mohammedan political control, but Mohammedan civilization has been strongest in the northwest, where it entered, and in Bengal in the east. The central and southern parts have been least affected.

The conflict between the Indic and the Islamic cultures is much more bitter than was the conflict between the Indic and the Hellenistic. These last two contended on language, literature, science, philosophy, art. On matters of social organization and religion they did not join issue. The Hellenistic adopted Buddhism, and caste was not even at stake, for Buddhism denies its validity. But Islam meets Hindu culture on both social organization and religion, as well as on those issues which Hellenism contested; and it is the quarrel on these two subjects which provides the setting for the Hindu-Muslim antipathy. For Islam has its own religion, which brooks no rival, its own classical languages (Arabic and Persian), and its own ethics, which allow no sanctity to sub-human animal life, including the Hindus' sacred cow.

While Islam had the military advantage, there were at certain periods regions in which, from the Hindu point of view, civilization seemed to have perished from the earth. Yet the native Indian civilization did not perish. In the seventeenth century

(3665)

[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED [redacted]

Hinduism was being championed as a native national faith, fighting to assert itself against an aggressor from without, and, not incidentally, as the religion of an individual king who happened to be a Hindu, engaged in a war with another king who happened to be a Mohammedan. When the Europeans obtained control in the eighteenth century, the Mohammedans ceased to spread through force. Now, more than two-thirds of India's 390 millions are Hindus, and less than one-fourth are Mohammedan.

The European intrusion was at first that of traders, beginning with the Portuguese and the Dutch, though they made little headway. However, in the eighteenth century, the French and the British were commercial rivals in India as in America, and as the power of the Mughul Empire declined, they became political rivals as well. During the eighteenth century the French power was broken, and, by the battle of Plassey in 1757, Clive made firm the British position for the East India Company. Further campaigns strengthened it, and Warren Hastings, who became the first Governor General in 1774, constructed the Empire; the structure was extended by Wellesley (Lord Mornington) before and after 1809. By various means Indian rulers were deprived of their territories or made feudal to the Crown (or East India Company). The final stage of the process was completed with the Sepoy Mutiny of 1857-58, when the Indian potentates made their last stand. After this was crushed, the imperial holdings were consolidated; the East India Company was dissolved; the Indian Empire of British India and the Indian States was organized; and Victoria was proclaimed Queen Empress.

As the European-Christian culture was becoming established in India, the indigenous culture found another foe in it. It, too, had its own language, and it went so far as to fix that language in high schools and colleges both as a subject of study and as a medium of instruction. This turned out to have the unforeseen advantage for India of giving the educated a common speech, but at the same time it put Indian students under the added burden of studying in a foreign tongue. This imported culture had its own religion, which it did not usually promote by violence, but nevertheless furthered by proselytizing, with added prestige arising from the fact that the missionaries were members of the ruling white people. Socially, this culture had no caste system, but it had a color prejudice instead, which the Indian still cannot accept or forgive. It had its own architecture, which it used for public buildings, while until comparatively recently it ignored the Indian.

But the point at which it made its deadliest attack was economic. India was a country of handicraft industry, and when the Europeans first came there, they sought these products. But in the succeeding century Europe, and especially England, developed industrialism. India then became a source of raw materials for Britain, which were shipped out of the country instead of being manufactured there. She also became a market for the finished goods, which were sold more cheaply than her own handicraft products. Hellenism and Islam had never struck at India so directly.

Westernism as a whole came to India with authority as the culture of the modern conquering world, and it shone as brilliant before the mediaeval political and economic organization of

India as though it were light from Heaven. Its weapons gave it military and political dominance. Its new natural science--physics, chemistry, biology--and its history, economics, and sociology blasted as incompetence and superstition much that Indians had accepted from their past without criticism. They were as different from India's traditional lore as the masoned stone college buildings in which they were taught were different from the huts of the village schools. Many sons of India, dazzled by this burst of light from the West, would have cast away their whole cultural heritage. Uncritically they saw in western institutions the panacea for all India's social and economic ills. They forgot the greatness of their own civilization; they were blind to the blemishes in ours.

But again India did not succumb. The folk did not give up their old institutions, and among the learned there was a resistant conservatism that would not yield to the European-Christian any more than it had to the Islamic. Today, there is a considerable reaction, expressing itself in a number of ways, and most conspicuously in political nationalism.

Speaking broadly, each of the three conflicting cultures in India today operates through its own political mechanism. The European-Christian is that in power; it is the party of the "ins". The Mohammedans, being a minority "out" group, face on the one hand the British, who took from the dying Mughul power at Delhi the titular supremacy which Islam claimed over India, and, on the other hand, the Hindus, whom they fear as the coming rulers of the country. The Hindu, that is, native Indian, culture is the field in which nationalism grows.

If one were to characterize India's civilization in the widest aspects, the statement might be made that geographical barriers had made it possible for her to forget the outside world and to grow up through the millennia with only an intellectual consciousness that anything lay beyond the mountains. When no invasion of her territory was in progress, she might even exchange political embassies with western countries, some as far distant as Greece (third century B.C.). But she never expected to learn from those distant lands. The masses of the people and the Brahmans, who were their spiritual leaders, looked upon India and themselves as the world and its true humanity. Other regions were only the Antipodes or Ultima Thule, and their denizens were Mlecchas, a term about equivalent to Kipling's "lesser breeds without the law". When the painful periods of invasion, war, destruction, and slaughter came, the people suffered--for centuries at a time. When these periods were passed, they returned to their old ways, forgetful even that they had borrowed from the invaders and never acknowledging by so much as a hint the fact of their obligation. Nowhere throughout the Orient have Matthew Arnold's words a truer application than in India:

9

> The East bowed low before the blast
>   In patient, deep disdain;
> She let the legions thunder past,
>   And plunged in thought again.

From the traditional Indian point of view the civilization there was self-contained; it was created and developed in India in its entirety. And to the bulk of Indians their culture is still teleological: it has an end which is just one thing, namely, to provide a way of life for adjusting the individual to the universe. In a word, the end of civilization is religion. As recently as 1937, three large volumes were published under the title "The Cultural History of India", written by some hundred Indians, including

(3665)

CLASSIFICATION
Changed to
[redacted] UNCLASSIFIED

many of the intellectual leaders of the country, familiar with western scholarship in their fields. But almost all had the common motive of showing the religious end of the culture they were describing. The authors, for the most part, might have been professors of theology first and of science second. The world has largely accepted this Indian attitude as typical, then over-valued it, and read into it an exaggerated content, believing that all Indians live in another-worldly state of mysticism just short of Nirvana, and not recognizing that Indians have to live by the material side of culture as much as westerners.

The last hundred years have been those in which new intellectual concepts have been shaking the static mediaevalism that still lingers in India. The springs of the new life have been twofold. One is the impact of western culture, the other a rediscovery and reappraisal of India's ancient civilization through literary and archaeological research. The first has given India the tools with which to make herself a place in the modern world, the second has developed her self-confidence that, having been a leader in the ages past, she could be a leader again today. Finally, the successes she has achieved in wresting constitutional concessions from the British through nationalist activity have converted her confidence into a determination to achieve nationhood. She is a country, therefore, emerging from an inert semi-feudalism into the first stages of economic and political modernism, still handicapped by social institutions which lag behind the advance in other respects.

The ideas that dominated the thinking of India in the past were those of religion. For Hindus, caste determined the position in which a human being was born; it corresponded exactly with the accumulated rewards and punishments of previous existences, and prescribed the duties of this one. In the literature, the concept of the state was based upon revealed religious ordinances and government was given a series of religious sanctions. With the Muslims, too, society and government were founded upon the laws of Allah enforced under divine penalty.

But today new ideas motivate India's creative thinking. The organization of society is viewed as a human, not a divine, institution, and the state is secular, not theological. National consciousness has grown under the influence of European and American examples, and the bourgeoisie have acquired the concept of a single undivided India as the geographical unity within which the goal of nationhood is to be achieved. Social consciousness, based upon a study of man's needs and not upon a theory of divine operation, has prescribed an attack upon the problem of poverty. Machine industry has become a goal, to be developed in India for the benefit of Indians themselves, not foreign stockholders. But a class-conscious proletariat is at most no more than foreshadowed; modernism in India is distinctly a middle-class phenomenon.

16. Population.

The 1941 Census showed India to have a population of 388.8 million, one-fifth of the human race. The increase in population between the Census of 1931 and that of 1941 was 50 million or 15 percent, a high rate for a country which has long been settled, whose economy is predominantly agrarian, and which has not undergone any marked industrial expansion. This is the greatest rate of increase since the first reliable Census of 1881, and means that during every year of the past decade the population of India grew by the size of Chicago and Los Angeles together. Some of the most densely settled parts showed the greatest expansion. The state of Travancore in the extreme south, with a density of 796 per square mile, showed an increase of 20 percent. Great jumps in population took place in the far west and far east of the country. New irrigation developments in the Punjab and in eastern Bengal made large increments possible.

The chief concentration of population lies in the valley of the Ganges and in the drainage system of the upper Indus (the Punjab). The tip of the peninsula is also heavily populated, as are the plains which reach up the east and west coasts. The most populous areas are Bengal, and the United Provinces in the Ganges valley, and Madras in the south. These three provinces together make up 40 percent of the total for India. The Indian or "native" states include 93 million, about one-fourth of the total. They are less densely populated on the average than British India.

The people of India are predominantly rural, living in thousands of villages. Only some 10 percent live in towns of 5,000 and over. In 1931, there were only 38 towns of over 100,000 population, and only 65 between 50,000 and 100,000. The mean density for

(366 5)

India as a whole in 1931 was 195 per square mile; for the British Provinces, 248; for the Indian states, 114. Although this density is lower than that of Italy or Japan, many large areas of India are uninhabitable. The congestion of some regions, such as Bengal (646) and Cochin (814) is extremely high, and they produce hardly enough food for the people. The average annual income in Madras is Rs. 100 (about $35.00), and Rs. 85 in rural Bombay. The majority of the population have no margin of economic safety and any disruption of the country's economic system plunges them into dire want. The average life expectancy is also low, being 26.9 years, as compared with 58.24 years in Great Britain. Literacy has been growing but is still low; 120 per thousand can read and write according to the 1941 count. The only figures of the 1941 Census which have been published to date are the general summaries for provinces and states. The figures which follow are all based on the 1931 Census which was about 15 percent below the later enumeration.

Two cities, Calcutta and Bombay, had over a million people in 1931. Calcutta, together with its adjunct Howrah, across the Hooghly River, numbered 1,485,000. (However, a Government of India press release in 1941 set the population at 2,100,000.)

Bombay city, with a population of 1,161,383, includes the main island occupied by the town, together with four islands in the harbor. The Census report of 1931 says: "For the vast majority of Bombay's population, the available floor space per head is about 6 foot square."

Madras is much smaller, with a 1931 population of 647,230. The larger inland cities are Hyderabad, capital of the Indian state of the same name; the capital of India, Delhi; and Lahore, capital

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

of the Punjab. Karachi in the far northwest and Cochin in the far south are ports of growing importance.

The population of the cities fluctuates according to economic conditions. In time of famine in the Deccan, Bombay's factory gates by day are crowded with coolies seeking work, and the street pavements by night are lined with their sleeping bodies. During an industrial depression like that of 1931, the emigrants go back to their villages. Famine conditions will probably prevail in many localities during and after 1942, and the population of the cities may increase sharply.

The military potentialities of India's great reservoir of manpower are limited by several factors. Many of India's poorest classes are physically unfit for arduous military service. Almost half the population is below 15 years of age, an unusually high proportion.

Moreover, military recruitment has been restricted to certain areas, as shown below. But the greatest present limitation to the size of the Indian army is the deficiency of equipment and officers. There is no lack of volunteers and an army of perhaps four million volunteers could be raised by an intensive recruiting campaign.

The manpower of the land may be utilized without direct incorporation into the army. The province of Bengal, now most immediately threatened, has a population of 60 millions. These have never been part of the Indian army as it was thought that Bengalis could not make fit military material. This notion may be questioned, but it is unquestionable that this population offers a superb labor corps. Properly organized and supervised by native overseers made responsible to military officers, they could clear airfields, build

CLASSIFICATION
Changed to
UNCLASSIFIED

roads, even transport supplies at a rate never before imagined. The deeds of the Chinese in road building could be equalled and possibly surpassed by Bengali laborers. A well organized labor arm could greatly enhance the mobility of our forces, especially since the Japanese, operating from Burma, would not have the same labor supply available.

Enlistment into the Indian Army has been restricted to a much smaller population than that of India as a whole. Major D. H. Cole's "Imperial Military Geography" (1933) estimates the total population of the fighting classes then enlisted as about 40,000,000.

> "The Punjab supplies 62 per cent. of the combatant troops in the Indian Army today (omitting the 19,000 Gurkhas who are recruited outside India); the United Provinces supply about 11 per cent.; Rajputana, Kashmir, and Bombay each provide about 5 per cent.; the North-West Frontier rather less than 5 per cent.; Burma and Madras about 3 per cent. each. Bengal and Assam are not represented. During the war, the proportions of combatants who enlisted bore a close resemblance to these present-day figures. About seventy-five per cent. of the total number of combatants raised in British India came from the Punjab and United Provinces: Bengal with a population larger than that of Great Britain only provided 7,000 out of the total of 683,000."

The principal groups from which recruits have come are:

Name	Religion	Habitat
Dogras (or Hill Rajputs)	Hindus	Punjab Hills between Ravi and Sutlej
Garhwalis	Hindus	Garhwal Hills north of Delhi
Gurkhas	Hindus ?!	Nepal
Hazaras	Mohammedans (Shiahs)	Transfrontier (Afghanistan)
Jats	Hindus	Punjab and United Provinces
Kumaonis	Hindus	Hills northeast of Delhi
Madrassis	Christians, Hindus and Mohammedans	Madras Presidency

(3665)

Mahrattas	Hindus	South India around Poona and Belgaum
Hindustani Mohammedans	Mohammedans	United Provinces and around Delhi
Punjabi Mohammedans	Mohammedans	From Indus to Sutlej
Rajputana Mohammedans	Mohammedans	From Alwar, Bharatpur and Gurgaon
Pathans	Mohammedans	North West Frontier
Rajputs	High Caste Hindus	East and West Rajputana
Sikhs	Sikh Religion	Punjab around Amritsar

The total number of males between 20 and 45 in 1931 was 64,502,455.

Age	Number
20 - 25	15,612,691
25 - 30	14,785,289
30 - 35	13,592,046
35 - 40	11,071,559
40 - 45	9,440,870
Total	64,502,455

Advices of May 1942 give the religious figures for the army as:

Hindus	52%
Muslims	35%
Others (mostly Sikhs)	13%

In the navy:

Hindus	12%
Muslims	53%

1931 POPULATION OF CITIES

(Average increase in 1941 of 15%)

			Textile workers	Metal workers (black-smiths, etc.)	Building industries	Harbor laborers	Railway employees laborers
1.	Calcutta (with Howrah)	1,485,582 (*2,499,000)	33,373	3,719	13,539	1,333	10,540
2.	Bombay	1,161,383 (*1,490,000)	116,533	3,213	3,371	5,266	13,344
3.	Madras	647,230 (*777,000)	8,015	2,472	4,818	2,062	5,465
4.	Hyderabad	466,894	1,091	1,067	903		6,665
5.	Delhi	447,442	10,233	3,428	6,073		6,493
6.	Lahore	429,747	3,695	3,764	1,727		22,517
7.	Ahmedabad	313,789 (*592,000)					
8.	Bangalore	306,470					
9.	Lucknow	274,659 (*382,000)					
10.	Amritsar	264,840	6,782	2,858	1,015		2,076
11.	Karachi	263,565 (*360,000)	2,234	781	958	598	3,011
12.	Poona	250,187 (*238,000)	1,553	624	2,111		2,432
13.	Cawnpore	243,755 (*437,000)	12,001	1,487	652		2,082
14.	Agra	229,764 (*284,000)					
15.	Nagpur	215,165 (*300,000)					
16.	Benares	205,315 (*259,000)					
17.	Allahabad	183,914 (*258,000)					
18.	Madura	182,018					

(3665)

19.	Srinagar	173,573
20.	Patna	159,690 (*175,706)
21.	Sholapur	144,654 (*204,000)
22.	Jaipur	144,179
23.	Bareilly	144,031
24.	Trichinopoly	142,843
25.	Dacca	138,518
26.	Meerut	136,709
27.	Indore	127,327
28.	Jubblepore	124,382 (*184,000)
29.	Peshawar	121,866 (*174,000)
30.	Ajmer	119,524 (*147,000)
31.	Multan	119,457
32.	Rawalpindi	119,284
33.	Baroda	112,860 (*153,000)
34.	Moradabad	110,562
35.	Tinnevelly	109,068
36.	Mysore	107,142
37.	Salem	102,179

(3665)

POPULATION OF INDIA, 1941

Region	Persons (in thousands)	Area (sq. miles)	Density	Percent of increase over 1931	Literate Persons (in thousands)
Governor's Provinces					
1. Madras	49,342	142,277	347	+ 11.6	6,420.9
2. Bombay	20,858	77,221	270	+ 15.9	4,067.8
3. Bengal	60,314	77,521	778	+ 20.3	9,720.4
4. United Provinces	55,021	106,248	518	+ 13.6	4,653.3
5. Punjab	28,419	99,200	286	+ 20.4	3,665.7
6. Bihar	36,340	69,348	524	+ 12.3	3,339.7
7. Central Provinces (and Berar)	16,822	99,920	168	+ 9.8	1,909.7
8. Assam	10,205	55,014	185	+ 18.2	1,174.3
9. North-West Frontier	3,038	13,518	225	+ 25.2	233.9
10. Orissa	8,729	32,681	267	+ 8.2	948.2
11. Sind	4,537	46,378	98	+ 16.7	473.8
Commissioner's Provinces					
12. Ajmer-Merwara	584	2,711	215	+ 15.1	79.0
13. Andaman and Nicobar Islands	34	3,143	11	+ 15.5	6.9
14. Baluchistan	502	54,228	9	+ 8.2	52.3
15. Coorg	169	1,593	106	+ 3.3	34.6
16. Delhi	917	573	1,600	+ 44.1	235.7
Total Provinces	295,831	881,574	336	+ 15.2	37,016.2
Indian States and Agencies (groups of Indian states)					
17. Assam States	725	12,320	59	+ 15.9	57.4
18. Baluchistan States	356	80,410	4	- 12.1	8.1

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

	Region	Persons (in thousands)	Area (sq. miles)	Density	Percent of increase over 1931	Literate Persons (in thousands)
19.	Baroda State	2,855	8,164	350	+ 16.6	656.8
20.	Bengal States	2,142	9,677	221	+ 14.9	127.5
21.	Central India Agency	7,502	51,597	145	+ 12.8	525.4
22.	Chattisgarh States	4,054	37,292	109	+ 14.2	157.8
23.	Cochin State	1,423	1,480	961	+ 18.1	504.1
24.	Deccan (and Kolhapur) States	2,786	10,932	255	+ 13.4	364.5
25.	Gujarat States	1,457	20,208	72	+ 15.2	119.2
26.	Gwalior State	3,992	26,367	151	+ 13.3	296.8
27.	Hyderabad State	16,184	82,698	196	+ 12.1	1,111.2
28.	Kashmir State	4,021	84,516	48	+ 10.3	264.2
29.	Madras States	499	1,593	313	+ 10.0	66.1
30.	Mysore State	7,329	29,326	250	+ 11.8	896.4
31.	North-West Frontier Provinces, Agencies and Tribal Areas	2,378	22,838	104	+ 5.3	19.2
32.	Orissa States	3,025	18,261	166	+ 12.7	268.9
33.	Punjab States and Hill States	6,553	48,262	136	+ 15.9	415.6
34.	Rajputana Agency	13,670	129,059	106	+ 18.1	772.5
35.	Sikkim State	122	2,818	43	+ 10.9	5.9
36.	Travancore State	6,070	7,625	796	+ 19.1	2,894.4
37.	United Provinces States	928	5,943	156	+ 8.3	57.6
38.	Western India States Agency	4,901	35,442	138	+ 16.1	717.2
	Total States and Agencies	92,972	726,828	128	+ 14.3	10,306.5
	Total India	388,803	1,608,402	242	+ 15.0	47,322.7

(3665)

17. Ethnic and Social Groups.

Nowhere do ethnic and social divisions have greater significance than in India. Social distinctions affect the political line-up, influence military organization, touch almost every phase of the country's life. In contrast, racial considerations--those involving differences in physical appearance--are relatively unimportant.

a. Racial Types.

Three main racial types occur. The first is the mongoloid type, which is found in the far northeast. The people of Nepal (Gurkhas), Sikkim, Bhutan, and the tribesmen of the Assam Hills belong to this racial group. They have the broad cheekbones, the rather flat noses, the yellowish coloring, commonly associated with mongoloids. The epicanthic fold ("slant eye") is often present. Facial and body hair is sparse. The people are generally short and stocky, with a lot of stamina and endurance.

The two other physical types of Indians belong to the caucasoid race. Despite their dark skin color, every other physical feature makes them members of the "white" race. Of the two caucasoid types one is found in the northwest. The tall husky Pathans, Sikhs, and Punjabis belong to it. They are often quite light, with narrow, prominent noses and have abundant facial hair. The tallest people in India, they are usually heavy and well set. As soldiers they form the backbone of the Indian army, their physical strength and bulk, as well as their numbers, being greater than those of any other group. These men are presumably the descendants of the nomadic horsemen who have periodically invaded India through the mountain passes of the western frontiers.

(3665)

Most of India's people belong to the third racial type. They are generally small, slight, and wiry. The lower castes, whose diet is poor, are spindly, although some individuals of the upper castes run to fat. Skin color ranges from a very light tan to dark brown. The people of the north are generally lighter than those of the south and higher castes are fairer than those further down in the caste scale. Light skin color is felt to be a desirable characteristic so that a light-complexioned girl is judged to be better looking than one with a darker skin. There are many sub-groups of this racial classification, all have straight black hair, most have noses of narrow or medium width, many are long headed. The Mahrattas, Nayars, and other peoples of this racial type furnish prime military material.

b. Hindu versus Muslim.

The social distinction that cuts deepest is the difference between Hindu and Muslim. This is fundamentally a religious difference, but it has come to take on the character of economic and political rivalry as well. Although conflict between the two has grown in recent years, the clash is by no means inevitable. Hindu and Muslim villagers live together in friendship through most of the country. The riots that occasionally flare up between the two are as much reactions to crushing poverty and suffering as they are expressions of innate hostility between the two religious groups. When distress and resentment against an impoverished life reach a high pitch, each side may strike at the other upon the slightest provocation. In some regions one Muslim sect will wreak its vengeance on another Muslim sect, or Hindus will mob other Hindus. Once the economic and political irritants are alleviated, the

(3665)

religious issue may have no greater political significance than in the United States. But for the present it is of prime social importance.

The Hindus are about 280 million in number, the Muslims about 90 million. The latter are fairly well concentrated in the northwest and the northeast, although some Muslims are found in every part of the land. The Muslims first came to Sind in 711, but the serious invasions of the rest of India began with 1001, and from that time until the death of the Mughul Emperor Aurangzib in 1707 Islam was an aggressive faith, supported by force of arms and constantly expanding.

The basis of the clash lies in the fact that the two faiths are fundamentally different. Hinduism tolerates any shade of dogma; Islam insists that there is no god but Allah and Muhammed is his Prophet. Hinduism takes a thoroughly intolerant stand on social matters, insisting on the institution of caste, wherein all men are born to a graded place in society, with the Brahman, "a god on earth", at the top and the 50 or 60 million outcaste Untouchables at the bottom. Islam, however, quite literally regards all men, at least all Muslims, as equal. Hindus decorate their temples profusely with images of gods, human beings, and animals, and use idols in worship to call the gods to mind. The Quran strictly forbids the representation of any animate object, and Mohammedans destroy the Hindus' images. The Hindu attaches a peculiar sanctity to the cow and considers cow-killing only less sinful than Brahman-killing; the Muslim slaughters and eats the cow even as Christians do. Hinduism is the most self-satisfied of religions: it has no missionaries, makes no converts; the only way

(3665)

to be a Hindu is to be born one. Islam is aggressively proselytizing, and in its most extreme form has often given the vanquished the choice between conversion or death. One uses the native Indian Sanskrit as its classical language; the other, the imported Arabic and Persian; hence the two cannot read each other's sacred literature. Although the two groups are presumably on terms of social equality, they do not intermarry, interdine, or even exchange visits.

Bitter and historic enmity divides the two faiths. The Hindus remember the thousand years from 711 to 1707, when Muslims periodically plundered their homes, looted their cities, burnt their books, demolished their temples, slew their priests, abducted their women; and they fear a recurrence of these horrors if the Muslims should get a chance. With the Muslims it rankles that, under the pax Britannica, they, the conquerors of the Hindus, should have become the lesser community in wealth, education and power.

Yet the situation is not wholly unrelieved. Mutual respect has been cultivated during the past 75 years under wise leaders. Sir Syed Ahmad Khan (1817-1898) was the greatest Muslim reformer; the Hindus have had a number who preached intercommunity forbearance such as G. K. Gokhale (1866-1915) and M.K. Gandhi. Today among the higher intellectual groups Hindus and Muslims can meet on more friendly terms than ever before. And on the lowest economic levels, among the great bulk of the people, the antipathy is generally only passive and unexpressed, while in trade unions and peasant groups members of the two communities work in close association.

It is the middle classes who provide the best field for Hindu-Muslim antipathy. Employment opportunities for educated Indians are so restricted that almost every job, especially a government position, involves a communal struggle. An American social

(3665)

C... Changed to UNCLASSIFIED

worker writes: "My own eyes were first opened to this situation some years ago when I innocently recommended a boy, whom I felt to be well qualified, for a very minor post in the Municipality. I soon discovered that for this ordinary clerkship a first-class political tussle was in progress, with both Hindu and Muslim leaders bringing all their influence to bear in favor of their particular candidates."

The middle classes among both Hindus and Muslims have long had to jockey for positions in this way. It is small wonder that they hasten to seize every possible advantage over the other community. The Muslims were slow to take up western education and economically they are generally poorer than Hindus. They resent their disadvantage in education, wealth, and position, and aim at redress through control of government machinery. The Hindus feel that they must retain all they have and cannot give way lest the Muslims, whom they outnumber three to one, usurp complete power. In fairness to the political leaders of India it must be said that the Congress has proffered many concessions to the Muslims and, conversely, many prominent Muslims have disavowed the adamant stand of the Muslim League.

The struggle focuses on the system of "communal representation". This is a system of distributing seats in the legislative bodies and political appointments among members of the Hindu, Muslim, Sikh and other communities according to fixed ratios. The system was first adopted in 1909 at the time of the "Morley-Minto Reforms", when it was proposed as a method of allaying strife. There had been bitterness of feeling between the two communities since 1905, when Lord Curzon had divided the province of

Bengal into two parts, one of them being predominantly Muslim. This was an excellent administrative provision, but repugnant to the Bengali Hindus, who saw their beloved province being torn in half before their eyes. The vigor of their protest aroused the Muslims, who formed the Muslim League to voice their own claims. Lord Minto thought to resolve the quarrel by dividing the seats in the provincial councils which were to be instituted under the reforms. The later reforms of 1919 and 1935 continued the system and extended it. Now the electorate is divided into a number of mutually exclusive constituencies, which are, first, a general constituency, hardly to be distinguished from the Hindu majority, and then a number of minor communal constituencies representing religious or special interests.

Of the minor Indian constituencies, the Muslims are the largest, and the chief rivalry, therefore, is between them and the Hindus. They constantly ask for ever heavier weighting in representation, their aim being to reach a 50-50 equality with the Hindus, and for an ever larger number of appointive offices. Communal Hindu leaders have countered the Muslim challenge by forming their own communal organization, known as the Hindu Mahasabha. This body has recently been increasing in numbers and influence, as opposition to the growing intransigence of the Muslim League. The last word today in Muslim demands is for "Pakistan", a scheme to divide India into separate autonomous Hindu and Muslim states, in each of which the population will be religiously homogeneous.

There is no doubt that communalism, especially the struggle of Hindu and Muslim, is one of the most troublesome factors in all Indian politics, but no one knows how to get rid of it, and instead of growing less with each new set of reforms it becomes greater. It constantly causes riots and bloodshed, which were very heavy during the summer and autumn of 1941, and it is the divisive force that prevents any united action in India for full self-government.

In the humble round of everyday village life there is not a great deal of difference between Hindu and Muslim. The two often live side by side within the village, speak the same language, wear the same kinds of clothes. Muslims do eat beef, but among the poorer classes meat is a rarity and the Muslim diet is practically identical with that of Hindus of the same class.

c. Religious Sects.

Most Indian Muslims belong to the Sunni sect, those of the Shiah sect number perhaps 5 percent of the total Muslim population. Each of these sects is further subdivided into many denominations, differing one from the another on special items of theological interpretation.

Sectarian differences exist within Hinduism, as between the worshippers of Vishnu and those of Shiva, but they are not very important in creating social misunderstanding.

d. Caste.

Very important are the caste dichotomies, which separate Hindu society into many diverse segments. A caste is a hereditary, endogamous group, which has a name of its own and some special traits of occupation, religion, or custom which give it a place in the caste system. A Hindu is a member of a certain caste by birth, must take his wife only from that caste, and is ranked in the social scale by the nature of the traditional customs of his caste.

This stratifies Hindus into 2,000 or more mutually exclusive groups having greater or less degrees of separation from one another, but possessing boundary lines sharp enough to prevent persons passing from one to another, or from marrying outside a limited group. It grants marked privileges to the Brahmans, who are the highest in the scale, and imposes painful disabilities upon the Untouchables, who are the lowest.

The caste system has become associated with the four Vedic classes. These last were three classes of Aryans--Brahmans (priests), Kshattriyas (warriors), and Vaishyas (the commons)--and the conquered pre-Aryans, who became serfs (Shudras). The distinction of ethnic origin was paralleled by distinction of occupation, and the two distinctions were combined, resulting in the origin of caste. Each of these four classes has been sub-divided into many lesser groups, each of which is a caste. There is a fifth group, considered to be casteless, but actually also sub-divided into many castes. These last are the Untouchables.

The Brahmans dominate Hinduism both religiously and socially. As traditional priests and scholars, they are accredited intermediaries between the gods and men, and custodians of the sacred lore as well. Religious purity, attained by abstinence from meat and from other defiling influences, is of great import in Hinduism. And the Brahmans are the purest of the pure. The sacred thread worn over the left shoulder is the insignia of their status as "twice born"; each Brahman boy must undergo a sort of confirmation ceremony which is deemed a second birth. Socially the Brahmans are just what their name implies in general English usage; they are arbiters of social position and occupants of highest social rank.

The lower castes continually struggle to gain higher rank, for the hierarchy of the caste system, though immutable in theory is not so in practice. If a caste which has been too low to have Brahman priests can bribe or persuade Brahmans to officiate at its ceremonies, it achieves a signal victory and elevates its status.

Although nearly every caste has a traditional occupation, not all, sometimes not even most, of its members follow the caste calling. Those people whose caste occupation has to do with the more menial and defiling tasks, such as scavenging or tanning, rate at the bottom of the scale. They are known by several names: there are Panchamas ("Fifths") because they rank below the four major caste divisions stipulated in the Hindu scriptures, mentioned above, or Harijans, Untouchables, Adi-Dravidas, Scheduled Castes, Exterior Castes, Paraiahs, They number 45,000,000. The term "caste Hindu" refers to members of the upper castes--Brahmans, Kshattriyas (warriors), Vaishyas (merchants), Sudras (cultivators). The Panchamas, considered to be casteless, and outside the system, nevertheless themselves have caste distinctions.

The advent of the railroad and bus has helped break down the stringency of caste observance. Where a high caste Hindu would formerly not suffer an Untouchable to approach within several feet of him, nowadays the two nonchalantly sit side by side in public conveyances. As a government handbook puts it: "A high caste man may be well aware that his neighbor in a crowded railway carriage is an Untouchable; but he is also aware that if he gives the situation away by asking inconvenient questions, he will have to pay the difference in fare and change to a higher compartment. Accordingly, he consoles himself with the reflection that 'where there is no eye, there is no caste,' and says nothing." He restores his pristine purity by bathing when he gets home, and forgets about all the additional ritual which would formerly have been necessary for repurification. Although such inroads upon caste practices are increasing, caste is still a great

(3665)

factor in Hindu life.

Soldiers of the Indian Army can mess only with caste-mates, and the Quartermaster Corps has the formidable problem of arranging a multitude of separate kitchens. In the social sphere, the problems of child marriage and widow remarriage are tied up with the caste system. Castes which forbid widows to remarry and practice child marriage rank higher than others. Hence these social patterns persist as long as caste ranking is of high consequence.

In the world of politics, caste still plays a part. Brahmans hold a great proportion of government jobs because they had the tradition of scholarship and readily took to western education, the only avenue leading to government posts. Their monopoly of public office was so great that the "Justice" party of Madras, the leading political party in the province for many years, was organized for the specific purpose of getting government jobs for non-Brahmans.

The many millions of the depressed classes, the Untouchables, are beginning to stir with political consciousness. The voice of their leader, Dr. Ambedkar (who was educated at Columbia University), is often heard in protest against the disabilities which prevent their children from attending school with other children, exclude them from a great part of political and economic life, condemn them to a life without leeway. Social and political reformers, like Gokhale, Gandhi, and Nehru, have long labored to raise their people from the lower depths of Hindu society.

Although caste divides the Hindus into separate social compartments, it is nevertheless true that all Hindus consider themselves a unit--especially when there is some issue involving Hindus and Muslims. The Hindu doctrine of rebirth and of works (Karma) fosters this unity. What a man does in one existence affects directly his next existence, determining the kind of creature he

CLASSIFICATION Changed to UNCLASSIFIED

becomes and the circumstances of his life. A man, therefore, is today only what he has made himself by his previous deeds. Similarly, he is now determining the character of his next existence. The low caste man thinks that he deserves his lowly condition and he is equally convinced that the high caste man has earned his good fortune. He tends, therefore, to accept his fate without resentment and without attempting to alter it. With the gradual loosening of the caste structure, however, some of the lower castes are beginning to discard these ideas and see the possibility of a better life in this, their present existence.

Within the caste, the unit is the "joint family", which consists of a man, his wife (or wives), and all his descendants except the married females, living in a common household, the earnings of each member being in some measure the property of all. It is a sort of limited communism. When the father dies, the sons may set up their own establishments, the inherited property being divided among them. The system is old, and is recognized by both ancient and modern law, with local variations in practice but in general following the lines indicated.

The institution of caste has often been described in the west; the joint family is not so well reported. Each has merits and faults. Both have a tendency to split society and foster nepotism, yet both give discipline and encourage unified action within the groups. They provide society with its structure, and perhaps were responsible for the vigor with which Hinduism has been able to oppose Mohammedanism. They are the outgrowth of a settled agrarian economic order, and as industrialism makes progress in India they are subject to gradual alteration. But any sudden and radical revision or extinction of them might lead to social anarchy.

(3665)

CLASSIFICATION
Changed to
[redacted] UNCLASSIFIED

d. Other Religious Sects.

There are still other social groups set off by religious criteria, as the Sikhs, Christians, and Parsis, who are discussed in paragraph 24.

Hidden away in the forest fastnesses are many millions of tribesmen whose lives are relatively unaffected by all that goes on in the areas of civilization. These primitive hillmen--who may number as many as 25 million--are found wherever the jungle and forest make intensive cultivation impracticable.

There are other lines of social cleavage beside those based on religious differences. Regional considerations play some part; Madrasis or Bengalis, for example, predominate in certain occupations and their monopoly position is apt to be resented by people from other regions and may cause jealousy. Economic classes also play a part in moulding social classes. For many years the Indian National Congress was largely a middle-class organization whose activities were focussed mainly on political reform. The small but growing trade-union movement, intent on economic changes, is quite distinct from it. The native nobility has yet other interests, usually conflicting with those of the other groups.

But all these pressures are now subordinate to religious forces in affecting the social line-up. Economic and regional factors may well become decisive at some future time; for the present, religious considerations dictate societal and political groupings.

CLASSIFICATION Changed to UNCLASSIFIED

?

18. Language.

Four families of languages are native to India: Indo-European, Dravidian, "Austric" 1/, Tibeto-Chinese. Of these the Indo-Aryan (of the Indo-European family) is by far the most widespread in India (257,000,000 in 1931), the Dravidian second (72,000,000), the Munda and Khasi (of the "Austric" family) next (4,800,000), and the Tibeto-Burman least (2,170,000). The figures of the 1941 Census are not yet available, but the total population increase for India is about 15 percent, and it is probable that a corresponding increase for the language groups would not be far wrong. The percentages for the country are as follows:

Indo-European	76 percent
Dravidian	21 percent
"Austric"	$1\frac{1}{2}$ percent
Tibeto-Burman	3/4 percent

(The rest of the population speak non-native languages--European, Persian, etc.)

The Indo-Aryan languages cover all northern and central India, speaking roughly, with their southern boundary cutting across from the west coast below Goa through the northwestern corner of the Hyderabad State and then to the east coast and including the northeast corner of the Madras province. These languages are presumably the latest arrival in India, coming in from the northwest at about 1500-1200 B.C. At that time the norm of the Indo-Aryan dialects was Sanskrit or something very close to it. As this encountered other, non-Indo-Aryan speech and blended with it, there developed a variety of Indo-Aryan languages. They appear to have been vigorously aggressive from the first, and to have advanced steadily to the south and east, dispossessing Dravidian and Munda languages, and still continuing

3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

to spread. Even in the regions where Indo-Aryan tongues are not the mother tongues of the people, the classic literature is chiefly in some Indo-Aryan language, mostly Sanskrit, and in this way Indo-Aryan has established a linguistic imperialism over the whole country.

The Dravidian languages are now solid in the lower part of the peninsula with isolated groups left elsewhere as islands in the midst of the engulfing Indo-Aryan. The most suggestive of these are the Brahui in Baluchistan and Malto in Bihar near the Bengal border, which show the wide range of Dravidian at an earlier period, and indicate that it may have entered the country from the northwest, as did the Indo-Aryan, but earlier. No connections are known for Dravidian outside of India.

The Munda languages also must once have had a wide range, though not so great as that of Dravidian. They are found today in Bengal, Bihar, and Orissa, in the wild and remote area known as Chota Nagpur; also in the extreme northeast of the Madras province, another backward region; in the western part of the Central Provinces, which again is high, hilly and wild. Thought by some scholars to be related to the Munda are the Khasi language of Assam and the "pronominalized" languages in the Himalayas, which extend up to the eastern part of the Punjab. Their entry into the country appears to have been from the east.

The Tibeto-Burman languages are found in Assam, Bengal, and the entire sweep of the Himalayas. They have come down from the north and the northeast.

CLASSIFICATION
Changed [illegible]
UNCLASSIFIED

The linguistic distribution in India in 1931 was as follows:

(Note that many minor languages are omitted.)

Language	Number of speakers	Provinces or States where chiefly spoken
Indo-European family	(257,000,000)	
Balochi	628,000	Baluchistan; Sind
Pashto	1,637,000	North-West Frontier Province; Baluchistan
Shina	68,000	Kashmir
Kashmiri	1,439,000	Kashmir; Jammu
Lahnda (or Western Panjabi)	8,566,000	Punjab; North-West Frontier Province
Sindhi	4,007,000	Sind
Marathi	20,890,000	Bombay; Central Provinces; Berar; Hyderabad
Oriya	11,194,000	Orissa; Madras
Bihari	27,927,000	Bihar
Bengali	53,469,000	Bengal; Assam
Assamese	1,999,000	Assam
Eastern Hindi	6,867,000	Central India Agency; Central Provinces; Berar
Western Hindi	71,547,000	United Provinces; Punjab; Central Provinces; Berar; Central India Agency; Rajputana; Hyderabad; Gwalior
Rajasthani	13,898,000	Rajputana; Central India Agency; Gwalior
Gujarati	10,850,000	Bombay; Baroda State; Western India States Agency
Panjabi	15,839,000	Punjab; Jammu and Kashmir State
Bhili	2,189,000	Bombay; Central India Agency; Rajputana

(3665)

Eastern Pahari	413,000	Bengal; Assam; Sikkim
Western Pahari	2,326,000	Punjab; Jammu and Kashmir State
Dravidian Family	(72,000,000)	
Tamil	20,412,000	Madras; Mysore
Malayalam	9,138,000	Madras; Cochin; Travancore
Kanarese	11,206,000	Bombay; Madras; Hyderabad; Mysore
Tulu	652,000	Madras
Kurukh (Oraon)	1,038,000	Orissa
Gondi	1,865,000	Central Provinces; Berar; Central India Agency
Kui	586,000	Madras; Orissa
Telugu	26,374,000	Madras, Hyderabad; Mysore
Brahui	207,000	Baluchistan
"Austric" Family	(4,800,000)	
Khasi	234,000	Assam
Munda		
Kherwari	4,032,000	Assam; Bengal; Bihar; Orissa; Central Provinces
Korku et al	577,000	Central Provinces; Berar; Orissa; Madras
Tibeto-Burman Sub-family	(2,170,000)	
Bhotia	252,000	Jammu and Kashmir
Bodo	291,000	Assam
Garo	230,000	Assam
Tipura (Mrung)	198,000	Assam; Bengal
Naga Group	349,000	Assam
Kuki-Chin Group	634,000	Assam; Bengal
Others	216,000	Punjab; Bengal; Sikkim

The proportionate distribution per ten thousand of the population is approximately in the following order:

Western Hindi	2,095
Bengali	1,567
Bihari	818
Telugu	769
Marathi	611
Tamil	597
Panjabi	464
Rajasthani	407
Kanarese	329
Oriya	327
Gujarati	318
Malayalam	268
Lahnda	251
Eastern Hindi	230
Kherwari	118
Sindhi	117
Western Pahari	67
Bhili	64
Assamese	57
Gondi	54
Pashto	48
Kashmiri	41
Others	383

The most important languages in the respective provinces and states of India are as follows:

Provinces	Languages
Ajmer-Merwara	Rajasthani; Western Hindi
Andaman and Nicobar Islands	Western Hindi (Hindustani)
Assam	Bengali; Assamese; Eastern Hindi; Manipuri; Bodo; Kherwari; Khasi; Garo
Baluchistan	Balochi; Pashto; Brahui; Sindhi; Lahnda
Bengal	Bengali; Eastern Hindi; Kherwari
Bihar	Bihari; Kherwari; Bengali
Bombay	Marathi; Gujarati; Kanarese; Western Hindi
Central Provinces and Berar	Western Hindi; Marathi; Gondi
Coorg	Kanarese
Delhi	Western Hindi

CLASSIFICATION
Changed to
UNCLASSIFIED

Madras	Tamil; Telugu; Malayalam; Oriya; Kanarese; Western Hindi
North-West Frontier Provinces	Pashto; Lahnda; Panjabi; Western Hindi
Orissa	Oriya
Punjab	Panjabi; Lahnda; Western Hindi
Sind	Sindhi; Balochi
United Provinces	Western Hindi
Baroda State	Gujarati; Bhili; Western Hindi
Central India Agency	Western Hindi; Rajasthani; Eastern Hindi
Cochin State	Malayalam; Tamil
Gwalior State	Western Hindi; Rajasthani
Hyderabad State	Telugu; Marathi; Western Hindi; Kanarese
Jammu and Kashmir State	Kashmiri; Panjabi; Western Pahari
Mysore State	Kanarese; Telugu; Western Hindi
Rajputana Agency	Rajasthani; Western Hindi
Sikkim State	Eastern Pahari
Travancore State	Malayalam; Tamil
Western India States Agency	Gujarati; Sindhi

In spite of the large number of languages used in India, the situation is relatively simple for all practical considerations. First, in every part of the country English is used by those who have had college or high school education, and by many who have not. Even keepers of small shops will often use English. The reason for this is that English is universally taught in lower schools from the early grades on, and in most parts of the country is the medium of instruction in high schools and colleges as well as the principal subject of study. --

(3665)

Where English fails, a vernacular must be used. An examination of the tables given above will show that Western Hindi is spoken by the greatest number of people and is most widely used throughout the country. The term Western Hindi actually refers in most cases to one of the dialects of that language which is known as Hindustani. This last dialect was originally spoken in the region near Delhi, and at the time when the Mughul empire was established with that city as its capital, it became the *lingua franca* of the Mughul army. As Mughul rule spread through India, the army took the speech with it, making it the common means of communication for military and civil officers in regions remote from Delhi. In this way it was spread from Kashmir to Bengal and from the Himalayas to Mysore; and in almost any town of south India it is possible to find speakers of Hindustani, though often a variety which is considerably divergent from standard speech in the United Provinces, yet not too much so for conversation. This Hindustani, as a spoken tongue, has two literary varieties. One is used by Hindus and is written in a native Indian script called Devanagari; it borrows many words from Sanskrit, and is called Hindi, which last term is a narrow usage of the same word that appears in "Western Hindi" and "Eastern Hindi". The other literary variety is called Urdu and is employed generally by Muslims. Its vocabulary is enriched with many loan words from Persian and Arabic and it uses the Persian script. Both Urdu and Hindi, however, have the same fundamental phonology, grammatical morphology, syntax, and basic vocabulary.

The Hindi variety of Hindustani has come to be a standard speech for regions where the popular language of the illiterate population is rather different, as in Benares or parts of the Central Provinces and elsewhere. It is also promoted by Gandhi and others as the lingua franca of the country in place of English, to become a second language in all regions.

From a military point of view, therefore, Hindustani is the native language of largest usefulness in India. Where operations are being conducted in the northwest (Punjab, North-West Frontier Provinces, Delhi, parts of the United Provinces) it is well to write it in the Persian script, that is, to use the Urdu variety of the language. Elsewhere it is better used in the Hindi form and written in the Devanagari character.

There are, however, regions in which Hindustani is not adequate. In the northeast in Bengal and Assam, Bengali is sure to be needed, but may not need any other language as supplement. Similarly in the extreme northwest Pashto may be required; and in Baluchistan, along the railroad lines leading to Quetta and to the Persian border, Balochi may be needed. In western India, Gujarati and Marathi are likely to be very helpful, and in south India and along the lower parts of the eastern coast Tamil may be necessary and perhaps one or more of the other great Dravidian tongues (Telugu, Kanarese, Malayalam). If operations have to be conducted around Cuttack, Oriya may be helpful.

(3665)

19. Characteristics of the People.

The people of India are so many and varied that any general characterization of them is open to numerous exceptions. One thing, however, holds true throughout the length and breadth of the sub-continent. The mass of the people are so miserably poor that the great majority of them have less than the very poorest in our own country.

Men who have little to fall back on, who have no reserves to sustain them in times of upheaval, desperately cling to what they do have and what they do know. Hence Indians generally stay close to established custom and do not readily venture into new social and economic ways.

In all India, long tradition and entrenched custom govern the lives of the Hindus. Most of their social do's and don't's are sanctioned by religion and are fixed in the form of caste rules. These apply to every stage of life from conception to death, and afterwards. Rites and ceremonies are prescribed for every major event of the individual's life cycle and for the shades of the dead as well. Most important are matters concerned with marriage and with food. Caste rank is determined, in large part, by the stringency of observance in regard to food and marriage as mentioned in paragraph 17.

A violation of social custom is frequently resented as an offense against religion, and foreigners must always be careful in their dealings with Hindus to avoid touching their persons, their food, their drinking water, or the vessels for these. Neither should they step into a Hindu house unbidden.

Even the choice of occupation for Hindus is largely circumscribed by custom and tradition, for many still follow the occupation traditionally assigned to their caste. This reverence for tradition is one of the most powerful influences acting upon Hindus, sometimes proving stronger even than hunger and thirst. Many a famine victim has disdained food merely because it was ceremonially impure.

These generalizations about Hindus are subject to notable exceptions among the upper middle classes. Among them are small reform sects, such as the Brahmo Samaj, which tend toward the abolition of the caste system. They advocate a more liberal standard of social conduct, with loosening of many strictures regarding marriage, remarriage of widows, interdining among castes, and rules for the preparation of food. Though such organizations are very small, their policies attract considerable attention in educated circles and are followed by "advanced" persons throughout the country. The caste system, with all its freighting of sacred tradition and custom, is losing its grip, but as yet is a force of highest importance in the operation of Hindu life.

Among Hindus and Muslims alike, family ties and obligations are stronger than in the west. A family may consist not only of a husband, wife, and children, but also of married sons and their dependents, cousins, uncles, and others. This joint family insures mutual help among its members and cares for them during illness and distress. But it also binds the able-bodied and vigorous to the support of the deadwood in the family. Like caste, the joint family set-up is being weakened, but the average Indian still feels obligated to look after the welfare of his relatives, undeserving though they may be.

CLASSIFICATION
Changed to
UNCLASSIFIED

[redacted]

The Muslims have fewer traditional bonds than the Hindus chiefly because they do not honor the system of caste. However, they cling to their own established traditions with great conscientiousness, especially those which are sanctioned by their religion. Violation of a Muslim religious taboo by an outsider has often precipitated a riot. Muslims are generally not so well educated as Hindus (though only about ten Hindus out of a hundred can read and write). Though they have fewer social restrictions, they are no more "progressive" as a community. The liberalized section of the Muslims is proportionately smaller than that of the Hindus.

Among both communities, the rank and file have the usual highly developed Indian respect for constituted authority. The mere statement that some command or prohibition is "an order" is often enough to insure obedience with few questions asked. For centuries Indian government has been carried on by executive ordinances as directed.

In recent years, this age-old pattern of obedience has been altered by nationalist leaders. In their campaign for independence they have effectively resisted the Imperial Government, but the means of their resistance was unique in modern history. Theirs was the strategy of civil disobedience, which entailed such negative deeds as non-payment of taxes, parading where parades were forbidden, making speeches of a kind prohibited by the British Government. The tactics of their campaign involved allowing themselves to be hauled off to prison by the thousands, picketing in vast numbers, and resolutely facing fierce charges by policemen wielding metal-shod staffs--without striking a single counter blow.

(3665)

This kind of fight had a certain appeal to the Indian temperament, but it took high courage to carry through the tactical manoeuvers of passive resistance without fighting back.

The courage of the Indian people, especially those groups not formerly recruited for military service, was thus amply demonstrated. If convinced of the cause and fired by a religious enthusiasm, they can and will resist bravely and heroically. Of the military qualities of the Sikhs, Punjabis, Gurkhas, and other groups whose reigments make up the Indian Army, little need be added here. Their records for centuries and their recent exploits in Ethiopia, Libya and Malaya fully document their great-hearted qualities as fighting men. But it is necessary to stress the latent military potentialities of the lower economic strata of Bengalis, Madrasis, and others who have not had the opportunity to demonstrate their military qualities in modern history. If properly utilized, they may count for much in the battles to come.

Because so many of them have been ill-fed, ill-clothed and ill-housed, they may not be fit for regular army duty. But they can work under extremely difficult conditions and subsist on very meager rations. They may not be capable of great bursts of energy, but their stamina through adversity is great. To a stranger they may seem slow and uncomprehending, for lack of educational opportunities and a lifetime of poverty does not burnish their wits. But they do have the good horsesense of the peasant and, guided by their own leaders, will not be found lacking in adaptability and intelligence.

Politically, even the lowliest are aware and interested. Their political consciousness is often enough intermingled with

(3665)

religious ideas: to most Hindus Gandhi is as much a saint as a politician. And many Muslims wave the banner of the Muslim League with religious rather than political fervor. As for the governmental capacity of India's political leaders, the record of the recent Congress and Coalition cabinets shows that Indians can function efficiently in government.

Indians of all ranks and parties have respect and admiration for the United States. America is popularly envisaged as a land of untold wealth, innumerable skyscrapers, and a high density of movie stars per square mile. Among the political leaders, the economic and governmental structure of the United States are often noted as examples which India might well emulate. We are idealized as amazingly efficient in material progress, and unselfishly devoted to political ideals of freedom, democracy, and peace. We are, however, often criticized for our immigration laws on the ground that they are anti-Asiatic, and for the treatment of Negroes in the United States. Recent Axis propaganda has repeated the usual charges that we are giddy, soft, and foolish. Indians have long considered us spiritually immature, but we are yet the one nation which all India looks to as the land of promise. Nevertheless, the advent of the U.S. forces has caused Gandhi to voice his apprehensions concerning our motives. He fears that American troops in India may lead to "American influence if not American rule added to the British." No other Indian leader has made such a statement.

Long a subject people, Indians are suspicious of all more powerful nations. It is up to us to show them that we are not going to set up a new imperialist regime in India.

(3665)

20. Living Conditions.

The majority of the people in India live in great poverty. Mrs. Vera Anstey, one of the leading economists writing on India, makes the following remarks on this topic:

> "There is no objective criterion of 'poverty,' but according to Western standards practically the whole of India's labouring classes can be classed as 'poor,' in the sense that even in good times they earn little more than the bare necessities of life, and that if anything goes wrong they are liable immediately to sink below the subsistence level. A certain number of cultivators and skilled industrial workers earn enough to live a comfortable, if simple, life; but the great bulk of the labouring population undoubtedly leads a precarious, hand-to-mouth existence. In fact the extreme poverty of the peoples of India is undeniable and undenied."

Calculations of the average annual per capita income in India vary from $25 to $40. It has been estimated that the main foodstuffs available for human consumption in India during an average year amount to 1.2 lb. per head per day, which is about the same as that provided in jails, or by relief agencies during a famine.

About 90 percent of India's population lives in villages; about 85 percent is made up of cultivators and their dependents, small retailers, and unskilled laborers. The land is crowded, yet the population continues to increase. From 1921 to 1931 the rate of increase was 10 percent; from 1931 to 1941 it was 15 percent. As fast as productivity of the land is increased by irrigation or other means, the population breeds up to the maximum which the land can support at the subsistence level. About 20 to 25 acres of "dry", or 5 to 7 acres of "wet" land support a family, but many lack this much. From "the excessive pressure of the population on the land", says Mrs. Anstey, "arises the great evil of almost universal under-employment; except at special seasons, there is insufficient work to employ those dependent upon these small

CL CATION
Changed to
UNCLASSIFIED

holdings for more than (perhaps) one-third of their time."

A consequence of rural poverty is that the peasantry is driven to seek industrial employment. But such laborers are very unsatisfactory, being unskilled, and expecting to return to their villages in the seasons of heavy agricultural employment. In the industrial centers peasant laborers receive higher wages than in their villages but are forced to live in a state of wretchedness and squalor.

Added to poverty is a great burden of debt resting upon every peasant which is payable at high interest rates. Many peasants inherit debts from their fathers and never succeed in paying them off.

Housing conditions are as bad as living conditions. The average village is a crowded huddle of huts, each of which houses from two to twelve people. The huts offer little protection from the winter cold or the summer heat or the torrential downpour of the monsoon. They contain little in the way of furniture, never any plumbing. The villages are full of dogs which are the village scavengers. Cows, buffaloes, goats, all the village stock, must get along without benefit of fodder, and consequently produce very little milk. Cow dung, which could serve as a natural fertilizer, is used instead for fuel. Since no other fertilizer is commonly used, the land suffers.

Urban workers with their families usually live in one-roomed tenements, some 8 feet by 6 by 6, which have no windows or chimneys, no light or water supply, and no sanitary arrangements.

Disease is prevalent, with no adequate provision for prevention and therapy. In 1936-37, there was one hospital or dispensary to every 40,185 of the population. The number of deaths from preventable diseases alone is 5 to 6 millions. The number of days lost

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

by each worker for the same reason is estimated at 2 or 3 weeks in a year, and the loss of efficiency due to disease and malnutrition at not less than 20 percent.

The middle classes of the larger towns maintain a higher standard of living than that which prevails among the bulk of the population. But the number of these classes is small, and even their standard of life falls far short of the middle class level in the United States.

Both Hindu and Muslim set great store by chastity and fidelity in their women. Marriage takes place at so early an age that extra-martial affairs are not frequent. Men may take their pleasure where they find it, although the great sale of aphrodisiacs and sexual devices seems to indicate that they have some difficulty in taking it when they do find it. Every city has a prostitute's quarter, and even in a hamlet there will usually be a woman or two known to be accessible.

(3665)

21. Labor Conditions.

Indian labor is far from efficient. Lack of education, industrial training and adequate nutrition diminishes its productivity. The high rate of labor turn-over precludes great effectiveness on any one job. Much of the labor supply is drawn from the villages and returns to the villages after a period of factory work. The number of skilled laborers is very low, being only 26.9 percent of all industrial labor. In those few factories of Bombay and Ahmedabad where shorter hours, higher pay, and better conditions have been introduced, the productive power of workers has been greatly increased.

The total number of persons gainfully employed, according to the Census of 1931, was 169,000,000. Of this number, some 56,500,000 (about 26 percent) were wage workers, including 31,500,000 agricultural workers and 25,000,000 non-agricultural workers. Organized industries employed 5 million of this last class.

The chief classes of wage workers are given below, though these estimates are probably too low for today. 1/

Class of Worker	Average daily number of workers
Plantations (1937-39)	1,024,722
Factories (1940)	2,727,927
Railways (1938-39)	700,666
Mines (1938)	306,260
Total	4,759,575

Tea plantations employed (1938-39) a daily average of 890,157 workers; coal mining (1937) 194,705. The major industries (1938) accounted for the following employment;

Industry	Number of Workers
Cotton mills	512,228
Jute mills	295,162
Engineering works (including government and local fund factories)	209,568

The leading industrial provinces are Bengal and Bombay employing 562,791 and 479,103 workers, or 32 and 27 percent of the total workers respectively. The number of factory workers given above includes many workers in very small establishments which we would not consider factories at all. The number of workers (1939) in industrial establishments employing ten or more is 1,751,137.

Large numbers of women and children are industrially employed. The number of children (up to 17 years of age) employed in tea plantations (1935-36) was 54,928 and in factories (1938) 10,742.

Women employed in mines (1939) numbered 42,635; those in factories (1938) 240,932. The employment of women and children has been curtailed in recent years.

There are still thousands of workers in cottage industries. These are village handicrafts which produce the simple articles needed to clothe and house the population and to provide them with tools, utensils, and furniture. The number of hand looms still at work is nearly two million and the number of weavers is over two and a half million. The village artisan in wood and metal, the potter and the tanner, still have their regular clienteles.

Sanitary conditions are very poor, especially in the smaller factories and plantations. Safety conditions in coal mines have been improved, but the accident rate in mines and factories is still high. Factory accidents (1938) amounted to 33,494, or 19.70 per thousand workers; in mines (1936) 1,488 or 5.51 per thousand workers; and 9,261 (1935-36) or 13.70 per thousand of railway employees.

Wage rates range within wide limits, but all are comparatively low. ~~Among~~ textile workers the highest paid workers in the best-paid centers of industry earn about 50 cents a day; the average wage of a textile workers is from 15 to 20 cents a day. The daily wages of

CLASSIFICATION Changed to UNCLASSIFIED

~~CONFIDENTIAL~~

workers in coal fields average about 14 cents for miners, 18 cents for skilled workers, 12 cents for unskilled workers and 10 cents for women. The following table gives an idea of the predominant rates of pay. It is only an approximation, as wages vary according to the industry and the locale. 2/

		Rates In		
Occupations	Most usual period of payment	Cities	Towns	Mofussil (provincial districts)
		Rs.	Rs.	Rs.
Foremen (European)	Monthly	500 to 700	400 to 600	350 to 550
Foremen (Indian)	"	250 to 400	150 to 300	150 to 250
Chargemen (foremen)	"	150 to 250	100 to 225	75 to 200
Maistries (overseers)	"	90 to 125	80 to 110	45 to 80
Steam Engine Drivers	"	50 to 75	40 to 70	30 to 50
1st Class Boiler Attendants	"	70 to 90	65 to 80	40 to 70
2nd Class Boiler Attendants	"	45 to 70	40 to 60	35 to 50
Firemen	"	30 0 0	27 0 0	24 0 0
Cabinet Makers	Daily	4 0 0	---	---
Carpenters, 1st Class	"	2 8 0	2 4 0	1 12 0
Carpenters, 2nd Class	"	1 12 0	1 8 0	1 4 0
Fitters, Linesmen	"	3 0 0	2 12 0	2 8 0
Fitters, Superior	"	2 8 0	2 4 0	2 0 0
Fitters, Ordinary	"	1 8 0	1 6 0	1 4 0
Machinists, Superior	"	3 4 0	2 8 0	---
Machinists, Ordinary	"	1 12 0	1 12 0	1 8 0
Blacksmiths	"	2 0 0	1 8 0	1 0 0
Hammermen	"	1 4 0	1 2 0	1 0 0
Patternmakers	"	3 0 0	2 8 0	2 0 0
Moulders, Superior	"	2 8 0	2 4 0	---
Moulders, Ordinary	"	1 8 0	1 4 0	1 0 0
Rivetters	"	1 12 0	1 8 0	1 4 0
Welders	"	2 8 0	1 12 0	---
Masons	"	1 12 0	1 8 0	1 4 0
Cobblers	"	1 4 0	1 2 0	1 0 0
Mechanics' Assistants	"	1 4 0	1 2 0	0 14 0
Weight Lifters	"	1 2 0	1 0 0	0 14 0
Semi-skilled workers (all occupations)	"	0 14 0	10 0 0	0 6 0
Unskilled workers (all occupations) -- Men	"	0 12 0	0 8 0	0 5 0
Unskilled workers (all occupations) -- Women	"	0 8 0	0 6 0	0 4 0

(1 Rupee = 30 cents)

The hiring of industrial workers is often done through a labor jobber who acts as intermediary between workers and employers. A newcomer must pay something to the jobber before he can expect to be taken on. Even when employed, the worker is dependent on the jobber for leave, transfer, or promotion. One writer says, "Nothing, in fact, can happen in an Indian factory without some price being paid, and it is a common practice to follow a definite schedule in regard to payment."

It is important to note that squeeze of this kind is omnipresent in India, and the lower classes are especially taxed in this manner. A peasant trying to see a government official must usually slip a coin or two to the doorkeeper before he can get in; a washerman will grease the palm of the servant to get a new customer. Europeans and Americans are not expected to follow this procedure; the practice is for Indians only. Officials have tried to discourage the custom in government affairs, but it still goes on.

The Indian worker spends a higher proportion of his income on food--such as it is--than does the worker of other countries. Expenditure for clothing, rent, fuel, and other household requisites, meager as they are, take up most of his wage. Moreover, a large number of families are perpetually in debt, and interest charges are a continual drain on their income. Drink is the one avenue of momentary escape from the burdens of such an existence, and among the very low classes the amount spent by men on drinking may be as much as 10 percent of the total income.

The most important labor measures affecting production are those which regulate hours of work. The legal limit in plantations is 9 hours a day, with some seasonal variations. In seasonal factories

(3665)'

it is 60 hours a week and 11 hours a day; in permanent factories and in underground mines, 54 hours a week and 9 hours a day; for women in factories, 54 hours a week and 10 hours a day. Children between the ages of 12 and 15 may not work more than 5 hours a day. Rest periods and weekly holidays are legally provided for in almost all industries. Under the pressure of war work, some industries, e.g. jute and leather, have been permitted to exceed the legal limit of 54 hours a week.

The increase in the cost of living owing to war conditions has made necessary a wage increase or "dearness allowance". Certain coal mines have granted a 10 percent increase. A Court of Inquiry for determining the cost of living allowances has established three different "subsistence levels", Rs. 35 per month for the city of Bombay, Rs. 30 per month for other towns, and Rs. 25 for rural districts.

The total union membership in 1937-38 was 390,000 distributed among 343 registered unions. Indian trade unionism has scarcely become an effective movement. But unions have been growing. Trade unions are recognized by the Government and protective legislation has been enacted. In recent years, representatives from trade unions have been apportioned seats in the Central and Provincial Legislatures.

All labor unions are now amalgamated into a single general federation. The leading unions are the All-India Railwaymen's Federation consisting of 15 unions with 129,000 members, and the Textile Labor Association of Ahmedabad. Strikes are most frequent in the railway and textile industries; 42 percent of the strikes in 1940 were in cotton and jute mills. The total number of industrial disputes in 1940 was 322, with 453,000 workers involved and 7,577,000 working days lost.

(3665)

~~CONFIDENTIAL~~

The great need for skilled labor in the present emergency far outstrips all previous training programs. Although efforts are being made to step up the training of workmen, the numbers turned out are still inadequate. The most ambitious scheme proposes to train 48,000 men by 1943. But there is a lack of equipment and instructors. Some of the deficiencies in equipment can be made up by shipments from abroad, but the shortage of instructors cannot be readily overcome. The supply of apprentices is almost unlimited, for it is possible to recruit many Indians who will make first-rate mechanics. It would to the advantage of the whole war effort if the army could arrange a plan for providing instructors from its personnel or for training Indian mechanics in the field.

(3665)

CL[illegible]ICATION
Changed to [illegible]
UNCLASSIFIED

22. Public Health, Sanitation and Hospitals.

To be supplied by the Surgeon General's Office.

(3665)

23. Education.

Education is defective at both ends of the scale; there are too few who can read and write and too many who hold college degrees. ? Only some 12 percent of the total population is literate and but 5 percent of the women can qualify in this class.

The recent introduction of provincial autonomy has brought education under the control of the Minister of Education in each province. The increase in literacy in the past decade, which is higher than in any preceding decade, is attributed by the Indian nationalists to the fact that they have controlled the legislative bodies, and have increased the expenditures on education. It is still true that the whole educational program is relatively undeveloped.

There are several outstanding defects in India's educational system. First, there is a scarcity of schools, which makes education, even that at the primary level, accessible only to a fraction of the population. Second, there is an undue proportion, for India, of college and university instruction to secondary instruction, with the result that many more "graduates" are produced every year than the country can at present utilize. Third, the system in the high schools and colleges in the past has put disproportionate stress upon the cultural disciplines as compared with the natural sciences and technology. Fourth, the cultural training has all dealt with European (English) literature, philosophy, and history, to the neglect of the India, with the result that the Indian student has learned little worth preserving about a foreign culture which was too remote from his native life for him to understand, and at the same time has learned nothing about his own splendid spiritual and literary heritage. Fifth, the medium of instruction in the high schools, colleges, and universities has been the English language,

(3665)

Classification Changed to UNCLASSIFIED

which has doubled the intrinsic difficulty of the subject to be learned. Sixth, there is an excessive faith in the examination system, so that the use of memory rather than reason has been developed. The entire system is that prescribed by the Government. Various investigations have been made and improvements suggested, but progress is slow.

The Government's interest in education began during the first part of the nineteenth century in response to several demands. One was that of the missionary agencies, who thought that in acquiring learning from the west the Indian would automatically be converted from Hinduism or Islam to Christianity. These hopes were vain; for the early missionaries, who regarded Indians as "men benighted" and confidently spoke of their own souls as "lighted with wisdom from on high", had no appreciation of the great beauty and strength of the Indian religions. More forceful in bringing in the new education were Indians themselves, some, like Debendranath Tagore, father of the great poet, who feared the efforts of the missionaries and desired Indian students to get the science and literature of the west without the religious instruction that accompanied it in the missionary colleges; others, like the social enthusiasts Ram Mohun Roy and Dwarkanath Tagore, who looked to western education as a weapon against social and moral evils; and still others, less conspicuously led, who saw material profit for themselves and their children in acquiring the British learning. These Indian elements had observed the college founded in Calcutta in 1817 by David Hare, a watchmaker, who despised western and eastern superstition alike, and looked to modern science as an antidote to both; and they had with them the influence of government officials like Thomas Babington Macaulay, author of a celebrated minute on Indian education written in his

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

usual forceful style, whose ignorance of things Indian was only equalled by the vigor of the language in which he phrased it. For some years a conflict raged between two parties--the "Anglicists", chiefly Indians, who favored a system of education basically European, and the "Orientalists", counting many Europeans in their number, who favored one basically Indian.

The matter was finally decided on practical grounds. A small sum of money was voted, and in 1835 Lord Bentinck, the Governor General, decided that it could best be expended in adopting the western kind of education. His aims were the training of Indians to assist in the administration of the country, the increase of India's material resources and prosperity, and the cooperation of Indians in suppressing moral and social evils attributed to superstitious ignorance. The new education, therefore, was primarily a business proposition for the East India Company; it would train for them cheaply paid Indians to do work then being done by highly salaried Europeans, while it would also encourage the economic development of the country. Secondarily, it might have a social value.

With minor variations the educational policy of the Government of India has continued along the lines indicated by Lord Bentinck. The culture of the west--English literature, European history and economics, mathematics, natural science, and philosophy--has provided the chief portion of the curriculum in the colleges, and the Indian languages have been displaced by English as the medium of instruction. Sanskrit, Persian, and Arabic literature were early given recognition as elective courses but were not encouraged; indeed, there could be little incentive to study them when they did not fit for government service or commercial life. Primarily the system has concentrated on the literary side of education, and the growth of natural science and technical studies is both recent and slight.

The system of higher education thus inaugurated has done much of what was expected by Lord Bentinck. It provides plenty of cheap service for government clerkships and other minor appointments, in fact, too much; for the country is flooded with unemployed and disgruntled graduates. It teaches chemistry, physics, geology, engineering, which all help in the economic evolution of India. It imparts some biological and sociological notions that make for social reform.

Some of its chief effects were not foreseen by Lord Bentinck. In making English the medium of instruction, he provided Indians from all parts of the land with a common means of communication, a function served in a more limited way before the disorders of the Mohammedan period by Sanskrit, and during the Mohammedan period by Persian. This common language has been of prime importance in every phase of modern Indian life. Again, in prescribing European history, he put the Indians in contact with western ideas of political democracy.

The failure of the present system of education to relate itself to life as the student must live it defeats one of the first purposes of education. The natural educational rights of a student should include at least some background for the interpretation and correlation of his experiences. The current system in India, which concentrates on English culture, helps him neither in India, where he must live, nor in England, where not one out of a hundred Indian college graduates ever goes.

The shortcomings of the Indian educational system derive from general social conditions as well as from an ill-conceived plan

(3665)

of education. With parents living in penury and steeped in debt, children must be withdrawn from school as soon as they can work in the fields and add, however minutely, to the family income. School attendance cannot be regular so long as children are enfeebled by ill health and inadequate nourishment.

The persistence of social customs such as purdah (seclusion of women) and early marriage presents further complications. Girls are usually educated, if they are given any schooling at all, apart from their brothers, and girls' schools are even less adequate than those provided for boys. It is rare for women to teach even in primary schools. Communal dissension may lead to duplication among the country's too few schools; in some places there are schools for Moslems, schools for Hindus, schools for depressed classes, schools for girls, and so on.

Christian missionaries have been active in the work of education almost since their first arrival in India. Since missionaries began, as did Government, mainly with higher institutions of learning, the mission colleges and secondary schools have for years occupied unique positions of influence. The efforts of missionaries in behalf of neglected groups of people have also been outstanding. The first schools for women were started by them, and they also were pioneers in their efforts in behalf of the depressed and criminal classes. But missionary education has to conform to the government system to get financial grants in aid from it, and has the same faults as the government school system--neglect of primary education, adherence to a curriculum unsuited to the needs of the students, great stress on examinations.

There are about 170,000 primary schools which give the first four or five years of instruction. They are small, having an average

CLASSIFICATION
Changed to
UNCLASSIFIED

[redacted]

enrollment of 52 pupils, are usually uncomfortable and badly lighted. Less than a quarter of the students reach the fourth class, which is the grade where literacy may be expected. The best paid teachers in village schools get about six dollars a month; most village teachers earn even less than that.

The usual grading of educational institutions is as follows:

Age 6-10.	Primary stage, taught entirely in the vernacular (selected according to local needs).
Age 10-14.	Middle stage; called Anglo-vernacular, where English is taught, but not yet used as the medium of instruction.
Age 14-16.	"Higher English" stage, in which English is mainly used as the medium of instruction. There is a growing movement to substitute the vernacular for English as the medium of instruction in this stage.
Age 16-20 or more.	University stage in which English is used mainly as the medium of instruction; divided into (a) 2 years' intermediate stage, (b) 2 years' degree stage, and (c) 2 years' "post graduate" stage, leading up to the M.A. and M.Sc. degrees. In some Universities, as Allahabad, Dacca, and Lucknow students are only admitted after the intermediate stage.

There are now 19 universities of which three--Mysore, Osmania, and Travancore--are in Indian states. There are three kinds of university organization. One is called "affiliating"; these institutions are little more than examination centers; the actual instruction given by many small arts colleges, but the examinations are set and the degree awarded by the university. A "teaching" university is one which not merely examines and awards degrees but also has teachers to do some or all of the teaching. The "unitary" universities are organized more like those in the United States; in them all of teaching is conducted at a single center by teachers appointed by and under the control of the university.

The statistics of the universities appear in the following table: 1/

(3665)

[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED

(3665)

STATISTICS OF UNIVERSITIES: 1937

University.	Type.	Original date of foundation.	Faculties in which degrees are awarded. (a)	No. of Members of Teaching Staff. In University Departments	In Constituent Colleges	In Affiliated Colleges	No. of Students. In University Departments	In Constituent Colleges	In Affiliated Colleges
1. Calcutta	Affiliating and Teaching.	1857	A., Sc., Ed., Eng., M., L., Com., O.	228		1,369	2,362		32,995
2. Bombay	"	1857	A., Sc., Ed., Eng., M., L., Com., O., Tech., Ag.	10		801	191		17,575
3. Madras	"	1857	A., Sc., Ed., Eng., M., Ag., O., F.A.	36	400	1,042	150	5,371	12,076
4. Punjab	"	1882	A., Sc., Ed., Eng., M., L., Com., C., Ag.	85	52	1,067	786	881	18,174
5. Allahabad	Teaching	1887	A., Sc., L., Com.	115			2,056		
6. Benares Hindu	"	1916	A., Sc., Ed., L., O., M., Th., Tech.		263			3,385	
7. Mysore	"	1916	A., Sc., Eng., M., Tech.		277			2,958	
8. Patna	Affiliating	1917	A., Sc., Ed., Eng., L., M.			335			5,898
9. Osmania	Teaching	1918	A., Sc., Ed., Eng., L., M., Th.		196			1,723	
10. Aligarh Muslim	Unitary	1920	A., Sc., L., Th.	111			1,822		
11. Rangoon	Teaching	1920	A., Sc., Ed., Eng., L., M., F.		193	10		2,288	138
12. Lucknow	Unitary and Teaching	1920	A., Sc., Ed., M., L., Com., O.	125	15		2,247	93	

CLASSIFIC
Changed to
UNCLASSIFIED

STATISTICS OF UNIVERSITIES: 1937 (cont'd.)

13. Dacca	Unitary and Teaching	1921	A.,Sc.,L.	92	9		1,171	97	
14. Delhi	Teaching	1922	A.,Sc.,L.	9	98		132	2,120	
15. Nagpur	Affiliating and Teaching	1923	A.,Sc.,Ed.,L.,Ag.		8	201		450	3,317
16. Andhra	"	1926	A.,Sc.,Ed.,M.,O.	52		381		280	3,379
17. Agra	Affiliating	1927	A.,Sc.,L.,Com.,Ag.			466			4,132
18. Annamalai	Unitary	1929	A.,Sc.,O.	73			741		

(a) Faculties:--A.-Arts; Ag.-Agriculture; Com.-Commerce; Ed.-Education (Teaching); Eng.-Engineering; F.-Forestry; F.A.-Fine Arts; L.-Law; M.-Medicine; O.-Oriental Learning; Sc.-Science; Tech.-Technology; Th.-Theology.

CLASSIFICATION Changed to UNCLASSIFIED

The total expenditure for education in 1938-39 was Rs.278,199,492 (about $83,500,000). Of this amount roughly 43 percent came from Government fund, 17 percent from District Board and Municipal funds, 25 percent from fees and 15 percent from endowments and benefactions.

The number of students in "recognized", i.e. schools conforming to government standards, in 1937 was 13,434,382. "Unrecognized" schools included 711,656 more.

The distribution by type of institution was:

Recognized Institutions	Institutions (1937)	Scholars (1937)
Universities	16	11,728
Arts Colleges	272	86,407
Professional Colleges	75	20,645
High Schools	3,652	1,133,480
Middle Schools	10,762	1,363,346
Primary Schools	197,227	10,541,790
Special Schools	6,785	276,986
Total	219,085	13,434,382

(3665)

24. Religion.

Religion occupies a position of particular importance throughout India, a fact which might indicate that her culture is still "mediaeval". India has shared with the Semitic part of Western Asia the distinction of being religiously creative, and the faiths of the two have met in India, with the result that most of the world's great religions are represented there. They fall into two well-marked divisions of "native India" and imported, and these are, in large part, mutually antagonistic.

Hinduism is the chief native religion, numbering in 1931 about 239,000,000 or about 70 percent of the whole. This faith is a complex of indigenous vegetation and fertility cults, sun cult, and hero cult, mostly derived ultimately from non-Aryan sources, but fused with Aryan ideas and practices, and to a greater or less degree transfigured by philosophic speculation. It countenances every shade of intellectual belief from the crudest animism to the most profound metaphysical monism. It is a faith that is highly imaginative and possesses an extensive art.

A faith so amorphous is hard to define but two requirements are invariable. One is acceptance as revealed literature of the great mass of texts known as the "Veda". These range in age from the Rig Veda, composed by about 1000 B.C., and the three other, slightly younger, Vedas (Sama, Yajur, Atharva), and certain ancillary texts, down to and including the most important Upaniphads of perhaps 500 B.C. or a little later. This literature is supplemented by certain texts known as Shastras, which delineate religious and civil law.

The second fundamental feature of Hinduism is acceptance of the caste system as the structure of society. Every Hindu has

(3665)

CLASSIFICATION
Changed to
~~CONFIDENTIAL~~ UNCLASSIFIED

his place in that system and is bound to live according to the rules of his caste subject to severe social penalties if he fails to do so. The system has been described in paragraph 17.

Hinduism recognizes, in its most intellectual moments, no reality in the phenomenal universe, which is all only illusion. Reality exists only in a principle called brahman. This permeates the entire universe and is the soul of the universe as well as the individual, but has none of the qualities of any known substance. It is one and indivisible; the apparent diversity is unreal. Being unique, it cannot be experienced except by itself, nor described. Nor is it bound by the categories of time, space, and cause and effect. It is pure existence, self-intelligent, blissful. But only creatures of the highest spiritual endowment come to comprehend and experience brahman.

For practical purposes of daily living by beings of lesser attainments, something more tangible is needed, and here the principle of relativity applies. Lower, relative truth applies to creatures in inverse ratio to the degree of their intelligence. The poorer one's spiritual capacity, the more real the phenomenal universe appears to him. Duties vary in accordance with this capacity, which is assumed fundamentally to correspond with the position of one's caste in the caste hierarchy. The higher the caste, the greater the duties attached to it; the lower the caste, the greater the disabilities. Hence there is for every caste a code of conduct determining what is ethically correct for it, and prescribing as well the rules governing conduct of its members in business and in love, marriage, propagation, rearing of children, and death rites.

Coupled with this notion of the relativity of human duties

[redacted]

and privileges is the doctrine of transmigration. Every individual, so long as there is failure to recognize the identity of the human soul with the absolute, is bound to phenomenal existense in some body. Death does not mean an end of such existence, but only a change from one body to another through rebirth. This endless wandering through existence after existence is called Samsara. In each existence every creature's state is the consequence of all his combined actions (Karma) in previous existences. Hence the inequality of life: we are only what we have made ourselves; we are now making our own destiny.

This relative interpretation of human life produces much confusion to literal-minded westerners, who may not accept or even understand the Hindus' idealistic philosophy, but are likely to agree with

"...the old man of Cadiz,
Who said, 'The world is what it is!
For I long ago learnt
If it were what it weren't
It couldn't be that which it is.'"

But to deal successfully with Hindus the notion must be comprehended; for it is likely to determine their opinions on any specific subject or to influence their conduct.

A further application of relativity concerns the idea of god. People of lesser spiritual qualifications, who are unable to understand the idea of brahman, worship many gods, which to the religious philosopher are only lower or relative manifestations of the impersonal and indescribable brahman, but to the unsophisticated general population are real in themselves. The deities are almost all associated with the great gods Shiva and Vishnu. These two are generally mutually exclusive, that is, a person is hardly likely to give worship to both, though the fact that he is a sectarian follower of the one will not mean that he denies the reality of the other. These two have many variant forms or incarnations, which are generally the result of religious syncretism. That is, as non-Hindu cults were absorbed, the deities were treated as though manifestation of orthodox Hindu gods. Each of the two has a wife, or wives and children, and innumerable divine attendants or subordinates, of whom many receive worship.

The multiplicity of Hindu deities, therefore, has a general unity within it, both of belief and pattern of worship, just as all Hindu temples have a certain amount of architectural unity that makes it possible to distinguish them in all parts of the land from the Muslim mosques,which are built on vastly different lines.

Throughout India, but especially in the north and northeast, there flourishes a variety of Hinduism known as Shaktiism, or worship of a god's power as his shakti ("energy"), which is female. According to this notion, the female principle is regarded as more important than the male. She is the kinetic energy; he is only inert potentiality, and without her, as a text says, he would be unable even to budge. Shaktiism turns toward worship of sex and the human sex organs, both male and female. This worship is rationalized along metaphysical lines, but nevertheless is not in good standing. It is considered "left-handed" and many of its adherents do not reveal their affiliation when the census takers come around.

Meditation as a means of apprehending knowledge is characteristic of Hinduism, as of all other native Indian religions. This meditation is purely introspective and leads to mystic trance. As the means of promoting meditation and trance, India has developed

Yoga practice, a system of physical and mental exercises and restraints, using special postures, breathing, and self-hypnosis to achieve and direct mental concentration and ultimately determine the character of the mystic experience.

Socially, Hinduism frames all human life within the system of caste and the joint family which has been mentioned above in this paragraph and discussed in paragraph 17. The Brahman is at the top, and caste and Hinduism itself are therefore Brahmanical.

Hinduism exercises severe restraints upon women, denying them equal religious opportunity with men, forbidding a widow to remarry, compelling marriage of girls by the time of puberty, and in many parts of the country prescribing by caste laws the seclusion of all females except the very young.

The ethical side of Hindusim is concentrated in the doctrine of Ahinsa, "non-injury" of living creatures and this is most dramatically illustrated by the peculiar reverence for the cow, male and female. The origin of the notion is obscure; the animal's economic value does not explain all. In the earliest literature the cow, though highly valued, had no such sanctity as at present; it was sacrificed and eaten. But today no good Hindu would think of eating beef. The large numbers of cows that are allowed to breed without hindrance and consume pasturage throughout India constitute an economic burden of great weight; these cows give no milk, yet are not used for food. (See paragraph 31.)

The reverence for the cow is the apex of the whole attitude toward lower animal life. Many Hindus will eat no meat whatever, nor take the life of any living creature; those who are less strict are considered religiously delinquent. In this respect there is a great contrast between Hindus and Mohammedans; for the latter have no such scruples.

The attitude toward animal life is again only a phase of a still larger attitude of Ahinsa, which we translate as "non-violence" or "non-injury," though in practice it has a positive as well as a negative side and means the doing of good. It is the Hindu "Golden Rule," but it carries the Hindu far beyond the point to which the Golden Rule carries the Christian; for to the Christian the neighbor whom one should treat as himself is only man, but to the Hindu he is the lower animal world as well. With Gandhi the doctrine of non-violence is the central feature of his whole system of conduct. It has motivated his political as well as his religious program, for he regards British imperialism as a glaring example of violence which must be removed from India if ever that country is to achieve the spiritual perfection that he believes is her true and attainable goal. In the past two years he has opposed India's entry into the war on the ground that all war was violent, and an enduring and righteous solution of international quarrels could be won only by non-violent means.

The ramifications of Ahinsa sometimes puzzle one who is not an Indian. The idea includes not merely deed, but also thought and word, and it is part of an Indian's unconsciously good social behavior not to tell a person anything displeasing. This phase of Ahinsa will even extend so far as to let an inquiring traveller take a wrong road, if he is so incautious in making his inquiry as to imply a preference for any one of two or more roads that may lie before him. "Tact" among westerners seldom extends that far, but is of the same fundamental quality.

The other indigenous religions are Buddhism, with a membership, in 1931, of about 440,000, and Jainism, with about 1,251,00

(3665)

Both of these faiths developed during the sixth-fifth century B.C., had a steady growth in succeeding centuries, with a great access of power, but have been in rapid decline since the Mohammedan invasions which began in the eleventh century. These religions countered the orthodox Aryan Brahmanical system, opposing its excessive ceremonialism and the caste system, and laying greater emphasis upon metaphysical notions concerning the soul, rebirth, the effect of one's deeds upon one's future existences, and the quest for salvation from the round of transmigration. Accompanying the speculative features is promotion of the ethical principle of Ahinsa, non-injury of any living creature, as the guiding rule of conduct. Although these two faiths hardly exist at present in India proper, their influence has been profound; for their teachings reshaped Hinduism. Each of them produced a voluminous literature and an important art, but their following has now almost entirely returned to the Hindu fold.

Hinduism is a most self-satisfied religion; it makes no converts. This condition is one of the corollaries of caste. The only way to be a member of a caste is to be born into it; if a person should try to select a caste for himself, he would be almost sure to make a mistake. While this restriction applies to the individual, a group may succeed in by-passing it and get acceptance into the Hindu fold. Such groups have generally been composed of primitive peoples, low in the economic scale, who have fitted into a very low place in the caste hierarchy. An exception is that of certain Rajput (Kshattriya) castes, descended from central Asian conquerors who established themselves as rulers in early centuries of the Christian era. Because of their position and permanent residence in the country they could not be refused a place of distinction in the caste system; so much did religion have to concede to militarism and politics. The few cases of individuals becoming Hindus are exceptional and have been effected for persons of prominence through the expenditure of large sums of money. For example, the Maharajah of Indore, who wished to take an American girl as wife, did succeed at great expense in getting the priests to induct her into his own caste, which, however, was not a very high one.

Reform sects have grown up in Hinduism under the impact of Christianity. The most interesting of these are the Brahmo Samaj, founded by one of the Tagores in the early part of the nineteenth century, as a theistic society free of caste; and the Arya Samaj founded in 1875 in a spirit of religious nationalism, to save India for Hinduism by restoring the faith to its supposed primitive state in the time of the Rig Veda.

Of the non-native religions, the most numerous is Islam (Mohammedanism), which in 1931 had a following of about 77,000,000. Like Judaism and Christianity, it originated among the Semitic peoples, and like its sister religions it is both monotheistic and aggressive. In India it was spread chiefly by conquering hordes of Turks, Afghans, and Mughuls, who had been converted before they reached the country. From the time of their first invasions, in the eighth century A.D., they have been promulgating it and the culture of which it is the center. Their attacks upon Hinduism became severe at almost exactly 1000 B.C.; the faith had gone all the way across northern India to Bengal by 1200 A.D.; and during the time of the Mughul emperors in the sixteenth and seventeenth centuries it had its widest vogue. The clash between Hinduism and Islam is the major cultural clash in India today; it has been discussed in paragraph 17.

(3665)

CLASSIFIC.
Changed to
UNCLASSIFIED

[redacted]

Sikhism is a compromise religion between Hinduism and Islam, founded in the Punjab in the fifteenth century. It has a simple dogma accompanied by a rigorous discipline of life. The faith is monotheistic and non-idol-using. It reverences its holy book and the memory of its gurns (spiritual leaders), several of whom were sternly persecuted by the Muslims. In recent decades it has been approaching Hinduism, and it is not impossible that it may some day be absorbed by the greater faith as a sect and receive a social status as a caste. The Sikhs have provided the Indian army and police with a large number of recruits and have a record of loyalty to the British, though during the first World War there was a revolutionary party among them, and in 1919 their holy city Amritsar was the scene of anti-British disorders, which were followed by the "Amritsar Massacre" (see in paragraph 28). The total number of Sikhs in 1941 was about 5,700,000 of whom over two-thirds lived in the Punjab.

Zoroastrinaism exists in India among the Parsis, a community of about 100,000 in 1931. These were originally Persians, who were driven from their homeland by the Arabs in the eighth century. When they came to India, they settled in Gujarat, north of Bombay, and stayed there until the seventeenth century when they moved to Bombay, where they are now concentrated. Their religion is a thorough-going dualism. The universe is torn by a struggle between good and evil, light and dark, truth and error, led by Ahura Mazda and Ahriman. Eventually the conflict will end with a victory of the good. This religion was that of the Achaemenian kings of Persia when the Jews were in captivity in Babylon, and it is supposed that the dualistic feature of Judaism and Christianity derive from it. The Parsis are an inbred group, not very vigorous,

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

but the community is wealthy and has an importance in India disproportionate to its size.

Christianity came to India early; legend says that the apostle Thomas atoned for his doubt by becoming a missionary to that land. The legend seems to have some basis in fact, but what success his efforts had is unknown. However, by the fourth or fifth century A.D. a Christian community of the Nestorian sect (Syrians) existed at Cochin in South India, and it still survives, though now it is affiliated with the Church of Rome. In the year 1542, St. Francis Xavier went to India with the Portuguese and spread Christianity by preaching and force. Protestant missions entered in the seventeenth century in South India, but became vigorous in Bengal at the end of the eighteenth century, and have expanded rapidly ever since. The total Christian population in 1941 was about 6,100,000. Christian missions, especially Protestant missions, have been interested in public health, poverty, education, and other social sides of life as well as the theological. Occasional hints appear that Christians feel themselves not entirely remote from Hinduism in that latter faith's monotheistic phase, and some observers think that ultimately Hinduism will absorb Christianity, as it has absorbed other rivals in the past.

The Jews are considered also to have been in Cochin by the fourth or fifth century A.D. and a community still exists there. The total number of Jews in 1931 was about 23,000.

Tribal religions, meaning "primitive" forms of spirit worship practiced by so-called "primitive" peoples, had about 7,630,000 in 1931.

There is doubtless no place in the world where religion enters into more phases of life, including politics, than in India.

All the religious groups are markedly self-conscious, and all the minority religions think of themselves in competition with Hinduism. In addition Sikhism feels itself a contrasting faith to Islam in the Punjab, where the latter is the dominant group. Religious differences are the fundamental basis for the political system of "communal representation," which is described in paragraph 17.

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

25. Public Order and Police.

The Indian Police are organized on a provincial basis and there is no formal federal control over police affairs. The Home Member of each provincial cabinet has all police activities within his jurisdiction. Under him an Inspector-General and a Deputy Inspector-General supervise the police operations. In every one of the districts of a province there is a District Superintendent of Police, who manages the actual operation of the police forces in his charge. He hires and fires constables, makes assignments, disposes personnel. The District Superintendent (D.S.P.) is subject to dual control. The force he commands is placed at the disposal of the District Magistrate for the enforcement of law and the maintenance of order in the district. But the working and internal efficiency of the force is subject to the control of the Inspector-General.

The District Superintendent of Police has his headquarters, parade grounds, supply depot, and lines (barracks) in the chief town of the district. From there he directs the stations and outposts scattered throughout his area. The headquarters lines usually contain two hundred or so armed police who mount guard over the treasuries in the district. Actually they form a small and mobile local army, but their weapons are crude, consisting only of single loading muskets and bayonets.

Complaints of crime are made at the local police stations and investigations conducted from there. If a crime is "cognizable" (not merely a civil matter), a police prosecutor conducts the prosecution of the case in court free of charge to the complainant. A few policemen are stationed in each outpost. The aim is to have one policeman to every square mile of territory or to every 1,000 of the population.

Although the Indian police force, in its standard of efficiency, is thoroughly modern, it nevertheless contains certain indigenous elements of great antiquity. Over practically the whole of India, for example, the old village watchman, or chaukidar, still exists. His first duty is to report crime, but like the thanadar (police station sub-inspector), his functions are many and varied, and include the arrest of offenders, general aid to the police, surveillance over bad characters, and the general supply of local information, particularly when an investigation is being held into a crime in his own village.

Since the average personnel of each police station jurisdiction does not exceed a dozen or so men, while the area of these jurisdictions is very large, it is impossible for the police to make more than occasional visits to the remoter parts of them. Thus the effectiveness of the police organization is very closely dependent on the cooperation of the village watchman, the headman, and the villagers. Certain sections of the police are trained in, and provided with, arms.

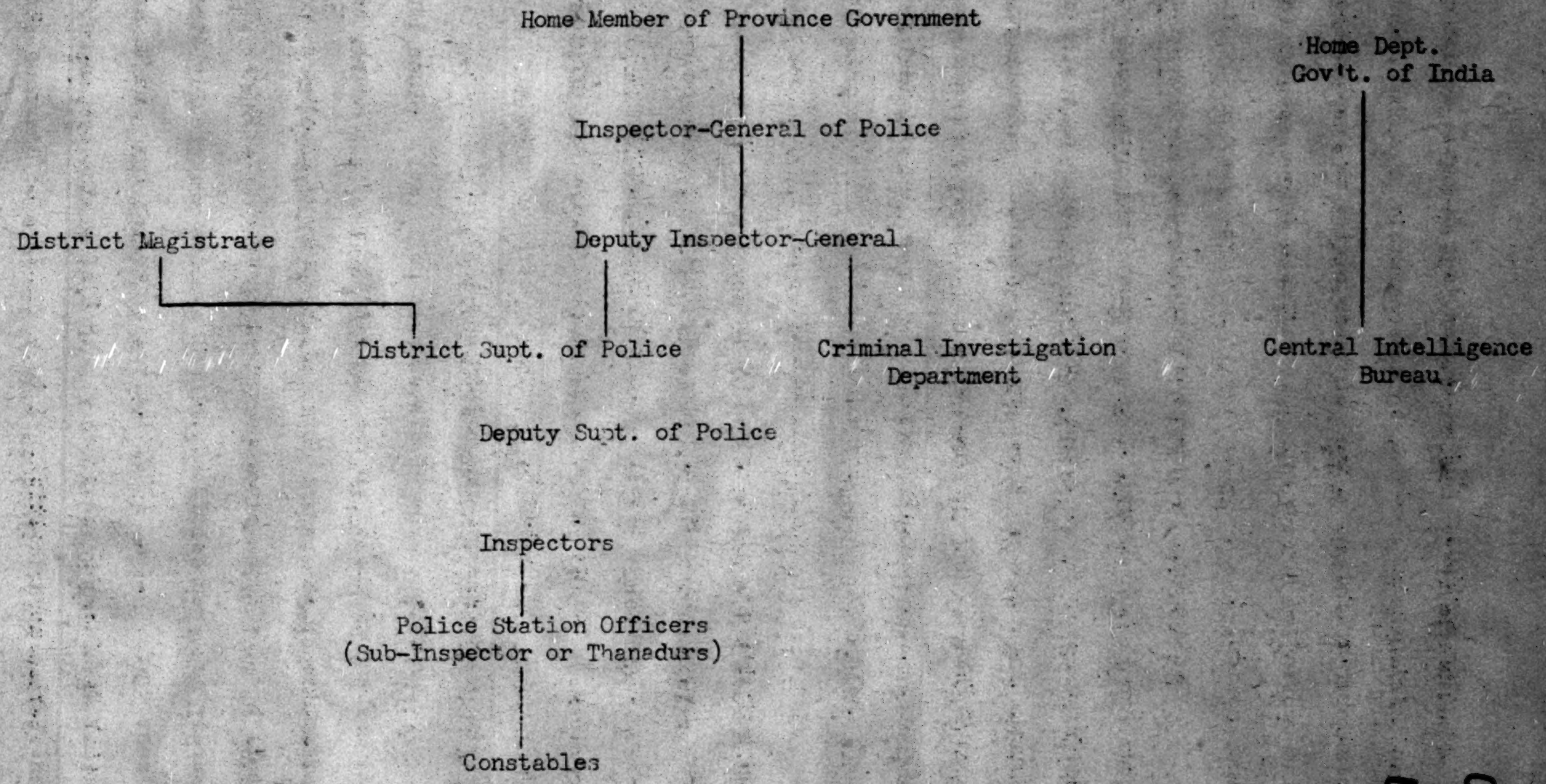
The common custom of hoarding wealth, whether in cash or in gold and silver ornaments is a frequent inducement to crime. Indians do not trust to banks and savings schemes; those who have any surplus buy jewels or ornaments.

The lower ranks are entirely Indian. In 1930 there was a total of 600 British in the higher offices of the police. In the larger cities there were also some 800 British police sergeants.

[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED

POLICE ORGANIZATION


Home Member of Province Government
Inspector-General of Police
Deputy Inspector-General
District Magistrate
District Supt. of Police
Criminal Investigation Department
Deputy Supt. of Police
Inspectors
Police Station Officers (Sub-Inspector or Thanedurs)
Constables
Home Dept. Gov't. of India
Central Intelligence Bureau

(3665)

The police of Bombay, Madras, and Calcutta do not come within this chain of command, being separately organized, and the Commissioner of Police in each of these cities is responsible directly to the Provincial Government. The railways have a special force of railway police.

Indians are in general a peaceable people with natural respect for law and order. They are great litigants, going to court on slight excuse, and no often resorting to force to settle their disputes. But there are three sorts of disorders which must constantly be kept in check. One of these is local robbery by armed gangs, known as dacoits. Such bands sometimes come out of the criminal tribes and castes, whole classes whoso traditional occupation in crime. But these gangs also come into existence in other ranks of society. They attack railroad stations, private houses, and any other place where robbery looks profitable, and not infrequently murder accompanies the attacks. The dacoits are the surviving spiritual kin of the armed bands known as Thugs, who formerly roamed the country preying on travellers and killing their victims by strangulation with a cloth. They were exterminated between 1829 and 1837.

The second type of disorder is political. Since 1906, Bengal has had terrorism on the old Russian nihilist model, with assassination of government officials by bomb or revolver. College students have been the chief perpetrators in such affairs. Terrorism has rarely occurred outside of Bengal and has practically disappeared in recent years. Since 1920, the police forces have had to deal with political disorders using another method of resistance, namely that of non-violent opposition. This took the form of enormous sit-down strikes against the Imperial Government, and were very hard for the

CLASSIFICATION Changed to UNCLASSIFIED

police to meet; for in India, as here, public sentiment opposes striking people who do not strike back or offer any violent provocation.

The third type of disorder is that which has flared up along the frontiers. Tribesmen both in the northwest and in the northeast have frequently been subject to punitive expeditions by both regular army and police detachments.

In general, the crime rate in India is low, and the police have done their work efficiently. In the lower ranks, the police receive a monetary fee (bribe is too harsh a word for so customary a transaction) from those persons with whom they come in contact in the line of duty. So great is awe of the Government that in many districts the local police sergeants hold sway and line their pockets. The police may be relied upon to commandeer the population in case of necessity, but this method will not certainly insure the cooperation of the people.

(3665)

CLASSIFICA
Changed to
UNCLASSIFIED

EQUIPMENT, DISCIPLINE, AND GENERAL INTERNAL MANAGEMENT OF POLICE FORCE 1/

(Compiled from Returns furnished by the Provincial Authorities.)

	TOTAL STRENGTH		ARMAMENT OF THE FORCE		
Province	Actual		Number of rifles	Number of smooth-bores	Number of revolvers
	Officers	Men			
Madras	1,890	24,916	770	9,674	1,536
Bombay	913	21,619	410	8,354	964
Sind	255	5,873	420	3,430	260
Bengal	2,199	28,055	---	10,915	2,429
United Provinces	2,094	30,473	734	18,381	2,121
Punjab	1,575	20,965	1,801	11,866	1,557
Bihar	1,071	11,049	---	3,732	114
Orissa	318	3,547	324	1,312	81
Central Provinces and Berar	901	10,410	40	4,408	191
Assam	337	3,992	---	1,894	102
North-West Frontier Province	344	5,925	1,812	3,118	337
British Baluchistan	71	1,792	1,761	648	69
Ajmer-Merwara	73	1,304	37	497	66
Coorg	15	199	---	89	5
Delhi	102	1,971	172	789	275
Total, 1938	12,158	172,090	8,281	79,107	10,107

(3665)

[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED

PRINCIPAL POLICE OFFENCES: NUMBER OF CASES

(Compiled from Returns furnished by the Provincial Authorities)

Province	Offences against the State and Public Tranquillity		Murder		Other serious offences against the person	
	Reported	Conviction obtained	Reported	Conviction obtained	Reported	Conviction obtained
1. Madras	1,667	385	1,255	396	7,613	2,197
2. Bombay (excluding Bombay Town and Island)	907	343	433	134	4,290	1,733
3. Bombay Town and Island	106	44	49	11	1,093	355
4. Sind	474	81	269	117	2,786	570
5. Bengal (excluding Calcutta Town and Suburbs)	1,890	604	593	87	7,846	1,869
6. Calcutta Town and Suburbs	125	81	33	7	798	260
7. United Provinces	3,698	696	1,203	248	9,192	2,239
8. Punjab	2,585	769	1,226	363	10,883	3,682
9. Bihar	1,731	474	338	56	4,749	1,158
10. Orissa	220	58	62	28	867	265
11. Central Provinces and Berar	804	300	334	143	4,915	1,732
12. Assam	919	263	120	26	2,452	733
13. North-West Frontier Province	255	106	703	138	2,313	1,287
14. British Baluchistan	25	11	8	6	94	20
15. Ajmer-Merwara	45	20	6	2	247	62
16. Coorg	12	5	5	3	42	6
17. Delhi	220	142	22	6	375	121
Total, 1938	15,683	4,382	6,659	1,771	61,555	18,289

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

~~[illegible]~~

PRINCIPAL POLICE OFFENCES: NUMBER OF CASES

(continued from previous page)

Province	Dacoity		Cattle Theft		Ordinary Theft	
	Reported	Conviction obtained	Reported	Conviction obtained	Reported	Conviction obtained
1. Madras	171	19	3,630	1,611	18,004	6,003
2. Bombay (excluding Bombay Town and Island	204	44	1,007	482	9,302	3,402
3. Bombay Town and Island	4	--	---	---	3,703	1,149
4. Sind	29	13	1,711	458	2,638	678
5. Bengal (excluding Calcutta Town and Suburbs)	695	136	1,123	439	22,956	5,299
6. Calcutta Town and Suburbs	3	--	86	27	5,609	1,461
7. United Provinces	789	147	4,976	968	23,362	4,010
8. Punjab	158	29	4,302	1,133	9,533	3,003
9. Bihar	417	59	745	292	12,774	2,547
10. Orissa	14	3	200	100	4,050	1,065
11. Central Provinces and Berar	34	7	1,507	543	29,554	3,421
12. Assam	34	3	270	89	5,867	1,168
13. North-West Frontier Province	160	16	483	81	1,862	484
14. British Baluchistan	4	--	10	3	530	156
15. Ajmer-Merwara	23	2	92	20	1,044	304
16. Coorg	---	--	5	2	92	41
17. Delhi	8	3	33	18	892	320
Total, 1938	2,747	481	20,176	6,266	151,772	34,511

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

26. Press, Propaganda, and Censorship.

The influence of the Indian press is much greater than the comparatively small circulation figures might indicate. Only 10 percent of the people can read, and fewer still read newspapers regularly, but those who do are the leaders of the country. They have the decisive voice in political affairs and the policy of the press guides their opinions.

Newspapers published in English tend to have a wider clientele than vernacular papers, since English is the one language which all educated Indians have in common. Among the papers in English, The Statesman (Calcutta and Delhi) has the largest circulation and is, on the whole, India's leading newspaper. It represents the British community, but has a liberal character. It sometimes criticizes the Home Government in London in respect to Indian affairs, does not subscribe to a "die-hard" policy. Its policy is to further India's interests, though it is not pro-nationalist.

The Times of India (Bombay) is a more conservative organ of the British in India and represents commercial and industrial elements more than other papers. However, it has an independent editorial policy which does not hesitate to condemn government actions when it deems them contrary to the interests of its readers.

The Hindu (Madras) is a nationalist daily, perhaps the best edited paper in India. It stands for Indian independence, although it does not always agree with the policies of Congress leaders. Amrita Bazaar Patrika is also nationalist, and as important in Bengal as The Hindu is in Madras.

(3665)

CLASSIFI
Changed to
UNCLASSIFIED

Leading Newspapers in English

(with estimated circulation)

BOMBAY		
Bombay Chronicle	22,000	Nationalist
Times of India	63,000	Conservative
Sunday Standard	30,000	
CALCUTTA		
Advance	18,000	
Amrita Bazaar Patrika	30,000	Nationalist
The Statesman	50,000	Liberal
Star of India	4,000	Muslim League
Hindustan Times	16,000	Nationalist
LAHORE		
Civil and Military Gazette	12,523	Conservative
Tribune	16,000	Nationalist
LUCKNOW		
Pioneer	10,000	
MADRAS		
The Hindu	32,000	Nationalist
Indian Express	16,000	
Madras Mail	10,000	Conservative

The vernacular press is, for the most part, strictly nationalist. A few papers represent special communities or interests. The number of these papers is legion, almost every town having its own little publication, most of them struggling along with slim finances, frequently folding up, but reappearing under the old name or in new guise.

Leading Vernacular Newspapers

Name	Language	Circulation		
Bombay Samachar	Gujarati	16,000	Bombay	Nationalist
Jame Jameshed	"	9,000	"	Parsi
Nawakal	Marathi	12,000	"	Nationalist
Ananda Bazaar Patrika	Bengali	45,000	Calcutta	"
Basumati	"	30,000	"	"
Vishiwamitra	Hindi	25,000	"	"
Pratap	"	12,000	"	"
Daily Pratap	Urdu	24,000	"	Chiefs and Nobles
Anlhra Patrika	Telugu	11,000	Madras	Nationalist
The Swadesamitra	Tamil	21,000	"	"

CLASSIFICATION Changed to UNCLASSIFIED

[redacted]

Censorship is now applied both to news channels and to editorial policy. Dispatches must receive the stamp of a government censor before being sent out. Newspaper executives are further held responsible for the materials which appear in their publications.

The press is regulated at present by an act passed in 1922, which puts upon editor, printer, and publisher alike, responsibility for any criminal or civil offense, empowers local governments to confiscate seditious publications, and imposes imprisonment and fine for infringement of regulations. A special India Press (Emergency Powers) Act of 1931 sets up a system of securities, deposits, and fines to punish violations of government regulations of books, printing presses, newspapers, and news sheets. The Government may confiscate papers, presses, and securities in the case of incitement to violence or murder or in the case of expressed approval to murder. By the Defense of India Act of 1939, the Act of 1931 was declared in force, and the Government was empowered to make rules to prohibit anything interfering with the training, discipline, and health of the troops; to prevent false reports likely to cause disaffection or alarm, or to prejudice His Majesty's relations with foreign powers, or promote feelings of enmity and hatred between different classes of His Majesty's subjects; to prevent publication of anything likely to give assistance to the enemy or to prejudice the successful conduct of war. The censorship now in operation, besides concerning news, may also restrict the exportation of certain books or periodicals from India.

Since the appearance of the country's first newspapers, the Government of India has been fearful of the effect the press might have upon public opinion. In a land where literacy is so low, the few who read the newspapers can be very influential upon the illiterate; for the latter cannot check the reports of those who read. The literate minority is, in its turn, not very critical, and the press is often able to obtain quick and alarming results.

Propaganda in India by both press and radio is effective in leading the masses to action, and can be simpler than that which is used in a literate country like America. Motion pictures are also valuable. Both radio and cinema can be used in villages in the open air, where one loud speaker or one screen may reach the whole local population. In a bazaar, a radio may be similarly useful. Propaganda material needs to be specially prepared for Indian audiences by persons acquainted with the Indian scene and the likes and prejudices of the Indian people.

Radio.

The present power of radio is meager, though its potentialities are immense. There were 142,000 receiving license receiving sets in February 1940, a minute number of receiving sets in comparison to those used in the United States. Some efforts have been made to place sets in the villages, one set in the central space being adequate for the whole settlement. If this plan could be carried out on a wide scale, there would be little difficulty in reaching the men of the population through the radio.

Broadcasting is controlled by All-India Radio, a department of the Government of India. No commercials are broadcast and each receiving set must be licensed. Each station is under the control of a Station Director who plans the programs, both English and Indian.

Beam stations belonging to the India Radio Telegraph Company are located at Poona and Dhond and connected by land lines with the Central Telegraph Office in Bombay. Aeronautical wireless stations operate at Delhi, Allahabad, Karachi, and Calcutta.

(3665)

~~CONFIDENTIAL~~
CLASSIFICATION
Changed to
UNCLASSIFIED

(3665)

ALL-INDIA RADIO BROADCASTING SYSTEM.

(With effect from May 1, 1940).

Station	Power in K.W.	Call sign.	Frequency in Kc/s.	Wave-length (Metres).	Transmission Time Indian Standard Time (Subtract 5½ hours for G.M.T.).
1. Delhi	M.W. 20	VUD	886	338.6	i. 0730 to 0930
			"	"	ii. 1200 to 1400
			"	"	iii. 1700 to 2300
Delhi	S.W. 10	VUD 2	9590	31.3	i. 0730 to 0930
			"	"	ii. 1200 to 1400
			4960	60.48	iii. 1700 to 2300
Delhi	S.W. 5	VUD 3	15290	19.62	i. 0730 to 0930
			"	"	ii. 1200 to 1400
			9590	31.3	iii. 1700 to 2300
Delhi	S.W. 10 (Experimental)	VUD 4	11870	25.27	(As VUD 3)
2. Bombay	M.W. 1.5	VUB	1231	244	i. 0730 to 0930
			"	"	ii. 1230 to 1430
			"	"	iii. 1700 to 2300
Bombay	S.W. 10	VUB 2	9550	31.4	i. 0730 to 0930
			"	"	ii. 1230 to 1430
			4880	61.48	iii. 1700 to 2230
3. Madras	M.W. 25	VUM	1420	211	i. 0730 to 0900
			"	"	ii. 1300 to 1420
			"	"	iii. 1600 to 2230

Madras	S.W. 10	VUM 2	9570	31.35	i. 0730 to 0900
			"	"	ii. 1300 to 1430
			4920	60.98	iv. 1600 to 2230
4. Calcutta	M.W. 1.5	VUC	810	370.4	i. 0830 to 0930
			"	"	ii. 1030 to 1130
			"	"	iii. 1230 to 1430
			"	"	iv. 1700 to 2230
Calcutta	S.W. 10	VUC 2	9530	31.48	i. 0830 to 0930
			"	"	ii. 1030 to 1130
			"	"	iii. 1230 to 1430
			4840	61.98	iv. 1700 to 2230
5. Lahore	M.W. 5	VUL	1086	276	i. 0830 to 0930
			"	"	ii. 1200 to 1300
			"	"	iii. 1800 to 2300
6. Lucknow	M.W. 5	VUW	1022	293.5	i. 0730 to 0930
			"	"	ii. 1200 to 1300
			"	"	iii. 1730 to 2300
7. Trichinopoly	M.W. 5	VUT	758	396	i. 0730 to 0930
			"	"	ii. 1200 to 1300
			"	"	iii. 1730 to 2300
8. Dacca	M.W. 5	VUY	1167	257.1	1700 to 2230
9. Peshawar	M.W. .25	VUP	1500	200	i. 0830 to 0930
			"	"	ii. 1700 to 2230

(3665)

[redacted]

CLASSIFICATION Changed to UNCLASSIFIED

Propaganda.

The type of propaganda in India which will have greatest effectiveness depends in great measure on the goal toward which the propaganda is directed and the conditions at the time of its appearance. There are, however, certain general procedures which Americans should observe at all times in propaganda activities.

1. Do not talk down to Indians. They are very sensitive about their status and have heard a lot that they don't like about the position of colored people in America. So it is especially important to talk to them and to treat them in the same way that we deal with Englishmen or Australians or any other of our allies.

2. Do not identify our cause with British policies in India. To many millions of Indians the immediate enemy for 20 years or more has been the British Administration. The suspicions and hostilities engendered over a long period are not quickly abandoned. Our strong suit is the promise of the United Nations and the rallying of all freedom loving peoples in the world.

3. Engage Indians in specific activities for our purposes. Although they have little love for the British, they have no desire to be axis stooges. But the highest fervor wilts under long spells of inactivity. Give them useful things to do, so that they can feel that our success is their success.

4. Do not be stingy with compliments. It is the Indian pattern to spread it on thick; praise is heaped with a lavish hand. They know how to assess the compliments and discount the usual excess. But when compliments are not forthcoming, they may interpret it as displeasure or censure.

5. Expose Japan's "Asia for the Asiatics" policy for what it is: Asia for the Japanese.

(3665)

   a. Cite Korea, Manchukuo, Nanking, etc.
   b. Quote Japanese authorities in Japan's role as the ruler of all Asia.

6. De-bunk the various Japanese propaganda appeals.
   a. Racial. Stress the racial difference between Indians who are Caucasoids and Japanese who are Mongoloids. Describe Japanese Shintoism and Kokutai to expose the Japanese views on their own racial superiority.
   b. Nationalism. Show incompatibility between Japanese National militarism and the Indian Nationalist Movement.

7. Stress United Nations strength.
   a. Tremendous resources, productivity, and manpower of the United Nations.
   b. Stress Allied victories whenever possible, giving fullest credit to our Asiatic allies, such as the Filipinos and Chinese.
   c. Praise Russia's part in the war, and the role she will ultimately play against Japan.

8. Stress United Nations moral purpose.
   a. Describe American war aims, and dwell on the virtues of our colonial policy as shown in the Phillipines. Indicate that the American people will never stop short of freedom and self-determination for all peoples, everywhere in the world.
   b. Stress the progress of the Filipinos toward independence, and their unflinching bravery and self-sacrifice in fighting Japan.
   c. Laud Chinese valor and strength in fighting Japan.

Publicize the modernization of free China. Stress similarities between India and China.

d. Express gratification at Indian progress toward self-rule and point out that the trendin British affairs means more and more self-government for other colonial peoples as well.

(3665)

Section IV

POLITICAL

27. Government.

Though all India is under the sovereignty of the British Crown and Parliament, two kinds of political entities exist. One of these is British India, which is administered under the provisions of the Government of India Act of 1935, and has limited representative government. The other consists of the Indian States, formerly called Native States, ruled by hereditary Indian princes, who have treaty rights of varying character with the British Crown. In those states representative institutions cannot yet be said to exist, though a few have so-called legislative councils, with the most limited possible kind of functions. Each large state and group of smaller states has a British resident to look after the interests of the British and the Government of India and to keep a supervising eye over the administration.

The principal feature of British Indian political organization is the division of subjects of administration between the Central Government and the Provincial Governments. The Central Government consists of an executive section, composed of the Governor-General (Viceroy), appointed by the Crown, and subject to the Secretary of State for India, and his Executive Council; a legislative section, composed of a Legislative Assembly (lower house) and a Council of State (upper house); and a Federal Court.

The Provincial Governments vary between two kinds of provinces, one called Governor's Provinces, of which there are eleven, the other called Chief Commissioner's Provinces, of which there are six. In each governor's province there is a Governor, appointed by the Crown, and a legislative section composed in some provinces of two houses, in others of only one. The provinces are Madras, Bombay, Bengal, the United Provinces, the Punjab, Bihar, Orissa, Central Provinces and Berar, Assam, North-West Frontier Province, and Sind.

The Chief Commissioner's Provinces are British Baluchistan, Delhi, Ajmer-Merwara, Coorg, the Andaman and Nicobar Islands, and Panth Piploda (in the Central India Agency). These are administered by the Governor-General through a Chief Commissioner responsible directly and solely to him.

The Act of 1935 proposed a federation of these three kinds of political entities (Governor's Provinces, Chief Commissioner's Provinces, Indian States), but the proposal was not ratified by the states and was therefore not realized.

In British India certain subjects are handled by the Central Government: defense, foreign relations, railways, customs, currency, posts and telegraphs. The Provincial Governments handle law and order, land revenue, agriculture, education, public works, public health, communication, irrigation, forests, excise, mines, and a number of minor subjects. On some subjects, such as labor, both may have jurisdiction.

In the case of the Central Government the legislative bodies may treat all subjects which are within the scope of that government except defense. The budget for the Army is fixed and expended by the Governor-General in consultation with the Secretary of State for India, and may be discussed by Legislative Assembly, but no vote may be taken on it. The Governor-General naturally has certain autocratic powers over some other departments, such as railways, when they are to be used for troops. Foreign relations, except those with other constituent parts of the British Empire, are similarly under the Governor-General's sole control, subject to the Secretary of State for India. Credit, currency, exchange are ontrusted to the Reserve Bank, not to the legislature; the railways are in the hands of a special board.

In the case of the Governor's Provinces the principle of "dyarchy" prevails. Certain subjects considered to be of first importance are "reserved" for treatment by the Governor. These are law and order, land revenue, finances, and canals. Lesser subjects, such as agriculture, education, public health, and others are "transferred" to the Legislative Councils for treatment, and are administered under a Council of Ministers, appointed by the Governor in his discretion, but responsible to the legislature.

The Governor-General has the right to enact by certification any legislation which is refused by the Legislative Assembly but in his opinion vital; and he has a right to veto legislation which he considers injurious. No demand for a grant of money for any purpose can be considered by the Legislative Assembly unless recommended by the Governor-General, and no taxation can be imposed unless approved by him. He may also promulgate temporary ordinances in any emergency when the normal processes of government prove inadequate. In the provinces the Governors have powers similar to those of the Governor-General in the Central Government.

The Governor-General has an Executive Council of 12 members.

The legislative bodies are elected by direct vote. But the number of persons with the right of franchise varies for the different legislative bodies. The franchise qualifications are based on property, as gauged by land revenue, by various conditions of agricultural tenancy, by assessment to income tax, and in the case of towns by the amount of rent paid. These are supplemented by educational requirements or past service with the colors, experience in legislative or government service, and others. The qualifications are highest for the electorate of the Council of State, which is

(3665)

meant to be only about 100,000. The lowest are for the electorate of the lower house in the provincial legislative bodies, which is considered to be about 10 percent of the population.

The electorate is divided, according to the principle of "communal representation" (see paragraph 17), into a number of mutually exclusive constituencies. These are, first, a general constituency, which in most provinces is hardly to be distinguished from the Hindus, and than a number of communal constituencies, which represent religions or special interests. It is as though in America we were to vote separately as Protestants, Catholics, Jews, Negroes, industrialists, and others, for separate representatives. This system of communal representation is one of the chief sources of conflict between Hindus and Muslims, and is the most troublesome feature of inner Indian political relationships.

The constitution of the federal and provincial legislative bodies is shown in the following tables:

(3665)

TABLE OF SEATS

The Council of State

Representatives of British India

Province or Community	Total of Seats.	Number of Seats to be filled originally.		
		For 3 years only.	For 6 years only.	For 9 years.
Madras	20	—	10	10
Bombay	16	8	—	8
Bengal	20	10	—	10
United Provinces	20	10	10	—
Punjab	16	8	8	—
Bihar	16	—	8	8
Central Provinces and Berar	8	—	8	—
Assam	5	—	5	—
North-West Frontier Province	5	—	—	5
Orissa	5	5	—	—
Sind	5	5	—	—
British Baluchistan	1	—	—	1
Delhi	1	—	—	1
Ajmer-Merwara	1	—	—	1
Coorg	1	—	—	1
Anglo-Indians	1	—	—	-
Europeans	7	3	1	3
Indian Christians	2	1	—	1
Totals	150	50	50	50

There shall also be 6 seats not allotted to any province or community but to be filled by persons chosen by the Governor-General in his discretion.

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

V. TABLE OF SEATS

Provincial Legislative Assemblies

	Madras	Bombay	Bengal	United Provinces	Punjab	Bihar	Central Provinces and Berar	Assam	North-Western Frontier Province	Orissa	Sind
Total Seats.	215	175	250	228	175	152	112	108	50	60	60
General Seats.											
Total of General Seats.	146	114	78	140	42	86	84	47	9	44	18
General Seats reserved for Scheduled Castes.	30	15	30	20	8	15	20	7	--	6	--
Seats for representatives of backward areas and tribes.	1	1	--	--	--	7	1	9	--	5	--
Sikh Seats.	--	--	--	--	31	--	--	--	3	--	--
Muhammadan Seats.	28	29	117	64	84	39	14	34	36	4	33
Anglo-Indian Seats.	2	2	3	1	1	1	1	--	--	--	--
European Seats.	3	3	11	2	1	2	1	1	--	--	2
Indian Christian Seats.	8	3	2	2	2	1	--	1	--	1	--
Seats for representatives of commerce, industry, mining and planting.	6	7	19	3	1	4	2	11	--	1	2
Land-holders Seats.	6	2	5	6	5	4	3	--	2	2	2
University Seats.	1	1	2	1	1	1	1	--	--	--	--
Seats for representatives of labor.	6	7	8	3	3	3	2	4	--	1	1
Seats for Women.											
General.	6	5	2	4	1	3	3	1	--	2	1
Sikh.	--	--	--	--	1	--	--	--	--	--	--
Muhammadan.	1	1	2	2	2	1	--	--	--	--	1
Anglo-Indian.	--	--	1	--	--	--	--	--	--	--	--
Indian-Christian.	1	--	--	--	--	--	--	--	--	--	--

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

IV. TABLE OF SEATS

The Federal Assembly

Representatives of British India.

		General Seats:--										
	Total Seats	Total of general Seats	General seats reserved for Scheduled castes	Sikh Seats	Muhammadan Seats	Anglo-Indian Seats	European Seats	Indian Christian Seats	Seats for representatives of commerce and industry	Land holders seats	Seats for representatives of labor	Women's Seats
Madras	37	19	4	--	8	1	1	2	2	1	1	2
Bombay	30	13	2	--	6	1	1	1	3	1	2	2
Bengal	37	10	3	--	17	1	1	1	3	1	2	2
United Provinces	37	19	3	--	12	1	1	1	--	1	1	1
Punjab	30	6	1	6	14	--	1	1	--	1	--	1
Bihar	30	16	2	--	9	--	1	1	--	1	1	1
Central Provinces and Berar	15	9	2	--	3	--	--	--	--	1	1	1
Assam	10	4	1	--	3	--	1	1	--	--	1	--
North-West Frontier Province	5	1	--	--	4	--	--	--	--	--	--	--
Orissa	5	4	1	--	1	--	--	--	--	--	--	--
Sind	5	1	--	--	3	--	1	--	--	--	--	--
British Baluchistan	1	--	--	--	1	--	--	--	--	--	--	--
Delhi	2	1	--	--	1	--	--	--	--	--	--	--
Ajmer-Merwara	1	1	--	--	--	--	--	--	--	--	--	--
Coorg	1	1	--	--	--	--	--	--	--	--	--	--
Non-Provincial Seats	4	--	--	--	--	--	--	--	3	--	1	--
Totals	250	105	19	6	82	4	8	8	11	7	10	9

CON[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED

TABLE OF SEATS

Provincial Legislative Councils.

Province.	Total of Seats.	General Seats	Muhammadan Seats	European Seats	Seats to be filled by Legislative Assembly		Seats to be filled by Governor.
Madras	Not less than 54) Not more than 56)	35	7	1	3	--	) Not less than 8) Not more than 10
Bombay	Not less than 29) Not more than 30)	20	5	1	--	--	) Not less than 3) Not more than 4
Bengal	Not less than 63) Not more than 65)	10	17	3	--	27	) Not less than 6) Not more than 8
United Provinces	Not less than 58) Not more than 60)	34	17	1	--	--	) Not less than 6) Not more than 8
Bihar	Not less than 29) Not more than 30)	9	4	1	--	12	) Not less than 3) Not more than 4

(3665)

Since India is chiefly an agricultural country, with about 90 percent of its total population living in villages, the administration is based upon an organization of the rural communities. Each village has a headman, who is responsible for collection of revenue and maintenance of law and order. There is also a village accountant and a village watchman, the last being a kind of police functionary of a low order. In the days when communication was difficult, the village heads or village councils headed by them used to exercise considerable power. But today, the local civil and criminal courts in the towns or largest villages, and the revenue and police organizations have reduced the ancient functions of these village heads, and local village autonomy is constantly diminishing. In Bengal and Assam almost every district has a board, generally with two or more sub-district boards subordinate to it. In various areas there are Union Committees of District Boards to look after such inter-district matters as roads. The constitution of these boards is by election and appointment, but the tendency is to increase the elective element at the expense of the appointive. The membership is almost entirely Indian. The revenue of the boards is derived mostly from provincial taxation. Their expenditures are mostly on education, public health, water supply, roads and bridges.

The municipalities are also governed by boards, headed by a mayor, with the membership largely elective. These control in urban areas the same kind of subjects that the district boards control in rural areas. They collect revenue for their own expenditure and make payments to the provincial revenues.

The administration of justice in India is almost entirely a provincial matter. There is a Federal Court with jurisdiction in disputes between the provinces and with appellate jurisdiction over decisions of High Courts. It consists of a Chief Justice (Sir

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

Maurice Gwyer, K.C.) and two puisne judges (Sir Shah Mahomed Sulaiman and Mr. M. R. Jayakar).

High Courts of Judicature or the equivalent exist in all Governor's Provinces except Assam. A High Court is a court of appeal from the district superior courts on both civil and criminal cases. It consists of a Chief Justice and such number of judges as may be deemed necessary by the Crown and additional judges appointed by the Governor-General.

The provinces are divided into sessions divisions consisting of one or more administrative districts, with a court of session and sessions judge, and assistants if needed. Below these are magistrate's courts, and in the towns honorary magistrates may be appointed. Trial before a court of session may be with assessors or juries.

Civil law, based upon English common law and Indian legal codes of pre-British times, applies alike to all the population, but criminal law varies on some matters, such as marriage, divorce, inheritance, according to the religion of the defendant, whether Christian, Hindu, or Muslim.

There is an Indian advocate general appointed by the Governor General, and in the provinces there are provincial advocate generals.

The Viceroy and Governor-General of India is His Excellency The Most Honorable The Marquess of Linlithgow, P.C., K.T., G.C.I.E., G.C.S.I., O.B.E., D.L., T.D.

Members of the Viceroy's Executive Council

His Excellency General Sir Alan Fleming Hartley, K.C.S.I., C.B., D.S.O., A.D.C., Commander-in-Chief in India (Defense).
The Hon'ble Mr. Nalini Ranjan Sarker (Education, Health and Lands).
The Hon'ble Mr. S.N. Roy (temporary, Communications).
The Hon'ble Sir Hormusji P. Mody, K.B.E., (Supply).
The Hon'ble Sir Sultan Ahmed (Law).
The Hon'ble Sir Reginald Maxwell, K.C.S.I., C.I.E., I.C.S., (Home).
The Hon'ble Dewan Bahadur Sir Ramaswami Mudaliar (Commerce).
The Hon'ble Malik Sir Firoz Khan Noon, K.C.I.E., K.C. SI., (Labour).

The Hon'ble Sir Jeremy Raisman, K.C.S.I., C.I.E., I.C.S., (Finance).
The Hon'ble Mr. M.S. Aney (Indians Overseas).
The Hon'ble Mr. E. Raghavendra Rao (Civil Defense).

The membership for Information is temporarily vacant.

Provinces and Governors:

ASSAM: H.E. Sir Andrew Clow, K.C.S.I., C.I.E., I.C.S.
BENGAL: H.E. Sir John Arthur Herbert, G.C.I.E.
BIHAR: H.E. Sir Thomas Alexander Stewart, K.C.S.I., K.C.I.E., I.C.S.
BOMBAY: H.E. Sir Lawrence Roger Lumley, G.C.I.E., T.D.
CENTRAL PROVINCES AND BERAR: H.E. Sir Henry Joseph Twynam, K.C.S.I., C.I.E., I.C.S.
MADRAS: H.E. Sir Arthur Oswald J. Hope, G.C.I.E., M.C.
NORTH-WEST FRONTIER PROVINCE: H.E. Sir George Cunningham, K.C.S.I., K.C.I.E., O.B.E.
ORISSA: H.E. Sir William Hawthorne Lewis, K.C.S.I., K.C.I.E., I.C.S.
The PUNJAB: H.E. Sir Bertrand Glancy, K.C.S.I., K.C.I.E.
SIND: H.E. Sir Hugh Dow, K.C.S.I., C.I.E., I.C.S.
UNITED PROVINCES: H.E. Sir Maurice Garnier Hallett, K.C.S.I., C.I.E., I.C.S.

(3665)

28. Political Parties.

Political activity in India is concerned, externally, with the struggle between Indian nationalism and British imperialism, and, internally, with the conflicts between Indian groups. The Indian groups which are recognized by the Government of India as political entities are Hindus, Muslims, Sikhs, Depressed Classes, Anglo-Indians, Domiciled Europeans, Manufacturers and Landholders, Labor, Women. The status of all these will be indicated below, and it will appear that some have only very slight group consciousness as political entities.

a. Basis of Nationalism. The immediate stimulus to nationalism in India has been foreign domination. The movement is middle class, supported by intellectuals, manufacturers, entrepreneurs, who mean to displace the British economic exploitation of India by one in their own favor. The aristocracy, consisting of the Indian princes, who rule the Indian (native) States, and the great landlords, opposes it. The proletariat, composed of the peasants and other villagers and the industrial workers, are largely indifferent to the political and economic issues of nationalism. When they support it, they sometimes do so through discontent concerning taxation, sometimes on religious grounds at the urging of a religious leader, notably Gandhi, whom India knows as Mahatma, "the great-souled".

Nationalism, that is, the will of a people to become a nation, needs something more positive than dislike of foreign rule to make it effective. It must be rooted in a genuine national culture that gives the people powerful common ideals. To what extent is this condition satisfied in India?

The first and most obvious feature of Indian nationalism is that it is primarily a phenomenon flourishing among Hindus. That is,

(3665)

it embodies a sentiment existing among the 66 percent of the population which adheres to the religion of Hinduism, and lives by the native culture of India. It draws only slightly from other communities, especially the Muslim, which composes about 23 percent of the people. The will of India to be an independent nation or at least a self-governing dominion within the British Empire is the will of Hindu India, and the nationalist movement is at bottom cultural. It is not only an immediate political protest against a foreign owner and ruler; it is also a reaffirmation of India's ancient stream of indigenous culture, mentioned in paragraph 15, against the aggression of the intrusive Islamic culture, with which it has been in conflict for over 900 years, and of the European-Christian, which has been active in the country for 400 years. The general character of the cultural clash also has been indicated in paragraph 15, and the moral drawn there is that the native Hindu culture has so far successfully withstood all attacks, fierce though they may have been. Whatever one's own prepossessions may happen to be, whether in favor of European, Islamic, or Chinese culture, which are the other three of the world's four great cultures today, it cannot be denied that the Indic has been as vigorous as any of the rest.

Before looking into the contents of the historic culture of India to identify elements necessary to maintain nationality, we may first note a few features of modern India often cited as effectively blocking any national unity. One of these is racial disunity. This term is often loosely and incorrectly applied to the differences between Hindus and Muslims. This difference, however, is one of culture, not of race. Correctly, difference of "race" is that of physical stock. It is true, as was pointed out in paragraph 17, that two (or three) physical types exist in India, but it is equally true that the people themselves are unconscious of the differences. Granted a close similarity of color, other physical dissimilarities do not separate people into mutually uncongenial groups. In India all the people are dark, and a genuine race feeling does not exist.

It is often stated that the system of caste (treated in paragraphs 17 and 24) which divides Hindu society into horizontal segments, would prevent any unified nationalistic action, and in the first decade of the twentieth century Risley, a celebrated ethnologist, predicted that political divisions would follow caste lines. In general this has not been the case. The Indian National Congress, which is the efficient organ of nationalism, draws from all castes. Yet it cannot be denied that caste has exercised a divisive effect, and still does. In south India the political alignment is of Brahmans against non-Brahmans, and in some other parts of the country the Untouchables ("Depressed Classes," "Exterior Castes," "Scheduled Castes," outcastes, paraiahs), who are at the bottom of the caste hierarchy, have been marshaled against the higher groups. In both cases there have been times when the inferior groups have thought that their interests might be better served if the British continued to hold the country than if it were given home rule, but the nationalists have generally succeeded in keeping them in their ranks.

More than any other element, a common language is considered necessary for nationality. It is one of the first observations of western commentators that India is split between dozens, even hundreds, of languages, and these are considered to preclude national unity. The linguistic differences do indeed exist and in paragraph 18 there are listed 16 languages, each of which is spoken by more than 1 percent of the population, while the most widely spoken language is native to about only 21 percent. The separatist effect of language has been recognized by the Indian National Congress, which has endeavored to make Hindustani, already the lingua franca in many parts of the country, used universally as a second language.

But the effect of language divisions has been seriously exaggerated. The point is that Hindu India, in which nationalism has its life, has for 2,500 years or more possessed a common language for the communication of ideas throughout the upper intellectual levels. This language, of course, is Sanskrit, the eldest member of the Indo-Aryan (Indo-European) group mentioned in paragraph 18. It is not a speech of the people and has not been since around 500 B.C., if even then, but is and has been a literary language. By means of it the educated of ancient India could converse with one another, whether they came from Kashmir or Travancore, from Sind or Assam. Until the Muslims brought in Arabic and Persian it was the unrivalled cultural tongue of India. It was to India what Latin was to mediaeval and Renaissance Europe, but was used even more than Latin as a vehicle of culture. It was used for philosophy, poetry, drama, story, codes of law and treatises on statecraft, manuals of art and architecture, expositions of natural science, in short, every kind of intellectual expression. It was used by the learned for their writing and their speech, and had, in short, a linguistic monopoly of civilization. Even today it is used by the traditionally learned all over India, but it is not general among those who have received modern Westernized education. For these, the common learned language is English, which has come to take the place in the educational system formerly held by Sanskrit (see paragraph 23). Today by the use of English, people from every part of the country communicate with one another, though their "first" languages may be mutually unintelligible. Resented by the nationalists as an invader tongue, English has nevertheless been one of their most useful tools. The most effective part of their propaganda literature has been written in it, and not for use by westerners but by Indians. Sanskrit in the past, then, and English in the present have given the country the linguistic unity which is necessary for nationality.

Social order and language are elements in the Indian complex which at the worst are slightly inimical to nationality and at the best are neutral or even favorable. But the great positive element of Indian culture which is favorable to nationality is religion, with the metaphysics that accompanies it. The diverse indigenous faiths, viewed as a group, all accept as axiomatic an idealism, a mysticism, that denies the worth or even the reality of the phenomenal universe (see paragraph 24). With this they associate a doctrine of rebirth of the individual after death, and, again, they all accept the notion that the conditions of each new birth are determined by the individual's actions in his previous existences. This condition is his caste, mentioned above, which is an integral part of the faith. On the practical side, "all faiths, no matter how they may disagree on other matters," say the Hindu texts many times over, "accept the doctrine that the highest religion is the non-injury of living creatures." Here is the ethical ideal of Ahinsa (see paragraph 24), which Gandhi preaches under the name of "Non-violence". These doctrines give shape and color to every aspect of Hindu culture. Law, social order, art, letters, science--all reflect these ideas and are pursued in reference to them to the greater glory of religion.

It is, then, religion that provides the strongest element in the complex of nationality, and that religion is Hinduism. This faith with its doctrines and social order helped muster resistance to Alexander and all succeeding invaders. It preserved Indian culture from absorption by the Islamic. It gives the country its strength to resist the British today.

Out of religion has grown the common literature and tradition which nationality needs. This is not the Rig Veda and the Upanishads, which are ancient hymns for use in the sacrifice and mystic interpretations of that rite, but rather the great epics, known as the Mahabharata and Ramayana, and their successors the Puranas, legends of divine and human history, read by the learned, recited to the illiterate. These contain the holy accounts of gods and mortals, of King Rama, the national ideal of man, and Sita, his wife, who is the ideal of womanhood; the story of the five Pandavas, who waged the war of righteousness against their wicked cousins; and of Krishna, god become human, who was charioteer to the Pandavas' greatest warrior, Arjuna, and taught him the Bhagavad Gita, the New Testament of Hinduism. These works enshrine India's legends; they glorify her rivers and mountains; they tell the tales of all her heroes.

A common history and an awareness of it are a necessity for nationality. It used to be said that India was without a historic sense. There are few works of history in her abundant literature, and most of these make little distinction between fairy tale and fact. But today, with the use of modern methods of historical research, much information has been extracted from them, while more important for nationality is the fact that historical scholarship has been growing in India. Western scholars and Indians trained in western methods--historians, numismatists, archaeologists--have been restoring India's past. They have shown the country the age, the greatness, and the virility of her culture. National pride has grown and with it confidence that India can again take her place in the group of nations.

b. The Conflicting Forces. In India, a number of forces are meeting at a focus in confused mutual opposition, and the resultant movement is still a matter of conjecture.

Of the various conflicting forces the first is the Government of India (outlined in paragraph 27), which is British, not in the sense that all government offices are filled by Britons, which is not true, but that most of the highest posts are, to which appointment is made by the King-Emperor, while the final authority for India rests in the Secretary of State for India, who is answerable to Parliament. In the Indian (native) States the government consists of the princes (as mentioned in paragraph 27). This Government as so organized may be said to constitute the "ins", while all other forces are the "outs".

Of the "outs", who are all more or less nationalistically minded, the most numerous, most aggressive, and best organized is the Indian National Congress, often known as the "Congress party". This Congress is entirely unofficial and at times has been outlawed. Its two most prominent leaders are Mahatma Mohandas K. Gandhi and Pundit Jawaharlal Nehru. Some others are Maulana Abul Kalam Azad, Mr. C. Rajagopalachariar, Babu Rajendra Prasad. It recruits from all departments of middle class Hindu society, and gets support for its program from large numbers of the lower classes. A few Moslems belong to it. The princes, however, abhor the Congress. The financial backing needed for extensive campaigns is contributed by Indian industrialists such as Mr. Ghanshyamdas Birla, Mr. Ambalal Sarabhai, and others. The membership of the Congress party is variously estimated at from 1,000,000 to 4,500,000. Membership consists of paying dues at the rate of 4 annas (7 cents) a year, and records are not accurate. On January 1, 1939, Nehru stated that the membership consisted of 30 lakhs (3,000,000) of Hindus and one lakh (100,000) of Muslims.

The Congress was founded in Christmas week, 1885, by a few Europeans and some Indians with westernized sociological notions, and its purpose was to discuss social reform. The first presidential address contained expressions of gratitude to Britain for the good government she had given India, the railways, the new education from the west. The second president, Mr. Naoroji, a celebrated man in modern Indian annals, spoke feelingly of "the blessings of British rule", which he characterized as "numberless", and stated his belief that events showed that "the people of England were sincere in the declaration made more than a half century ago that India was a sacred charge entrusted to their care by Providence, and that they were bound to administer it for the good of India, to the glory of their own name, and the satisfaction of God".

The change of Congress to an actively nationalist attitude was due, primarily, to the disappointment of Indians in not seeing its reasonable proposals adopted more rapidly by the Government. It complained against the "home charges", which consist of payments on public debt owed in London, charges of administration, and pensions; it complained of unduly large military expenditure, of the failure to separate the judicial and executive branches of government, of the lack of equal opportunity for Indians as officers in the army, of the neglect of general primary education. By 1900 Congress was severely questioning the sincerity of the British professions it had accepted so enthusiastically in 1885. In 1904 a "radical" or "left" element began to struggle with the conservatives for dominance of

Congress, being weary of the failure of the moderates to achieve results by their conservative methods of persuasion. In 1907, under the pressure of continued grievances, including the partition of Bengal by the Viceroy Lord Curzon, and other matters generated in that connection, the Congress split between the extremists led by Tilak and the old-fashioned moderates. The next year it adopted a "creed" calling for political rights. Since then it has never ceased to be a political body first, and a social reform body second, while today the political purposes have almost obliterated the purely sociological.

For some years after 1907 the Congress fortunes varied, but after the first World War it attained a commanding position among nationalists under the leadership of Gandhi. In 1916 the "radicals" gained control of it, and it has since stood for reform by revolution (although not by violence) rather than by constitutional evolution. After Gandhi went to jail in 1922 it had vicissitudes, largely because of dissension among Indian politicians as to what course they should pursue in connection with the constitution of 1919, but by 1930 it was again extremely popular, and today has more power than ever before. It is the immediate agency of the most effective opposition to the British in India.

A split from the Congress is the Foward Bloc movement led by Subhash Chandra Bose, now in Axis territory but president of the Congress from 1938 to April 1939, when he was forced out. The Forward Bloc stands for complete and violent opposition to the British.

Two groups within the Hindu community which are frankly communal in character are the Hindu Mahasabha ("Hindu General Association") and the Harijan Federation ("Depressed Classes"

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

Organization). The Hindu Mahasabha is devoted to preserving the integrity of the Hindu community and stands for Hindu religious orthodoxy in opposition to any increase of the Muslim population and power at the expense of the Hindu community. For many years this organization was headed by Pandit Madan Mohan Malaviya, Vice-Chancellor of the Benares Hindu University. It is now led by Mr. Vinayak Damodar Savarkar. Figures on its membership are not available, but the organization has grown steadily in the last 5 years, in reaction to the growth of the Muslim League's power.

The Depressed Classes began to be self assertive in the late 1920's as a protest against the disabilities which the caste system imposes upon them. They went on a non-violent campaign to gain alleviation of the restrictions on temple entry and use of village water supply, and had a definite degree of success. Gandhi has long felt that the needs of the Depressed Classes were a humanitarian claim and at the same time has realized that the cause of nationalism would be damaged if they were to be dissociated from the Congress. The Depressed Classes have their own organization, which maintains a fair degree of independence from the Congress, and tries to get the maximum advantage it can from such a position. It is headed by Dr. Bhimrao Ramji Ambedkar. In Bengal there is a special depressed classes organization called the Proja party.

The second most important of the Indian groups is that of the Muslims, and the most vocal and active organization among them is the Muslim League (All-India Muslim League, with its provincial subsidiaries). It was founded in 1905, at the time when Lord Curzon was attempting to divide Bengal into two provinces (see later in this paragraph, sub-section e). The Muslims, to defend their own interests, formed the Muslim League. The organization has had its periods of activity and of quiescence; in 1920-22 it was very close in policy to the Congress, and again in the elections of 1937 it was weak. But today it is a powerful body, though estimated to have a membership of less than a million, under the aggressive leadership of Mr. Mahomed Ali Jinnah, and it agitates for the scheme known as "Pakistan", by which India would be divided into separate Hindu and Muslim states. The differences between Hindus and Muslims have been discussed in paragraphs 15 and 17.

Not all Muslims accept the program of the Muslim League. Besides the fact that a small number of Muslims adhere to the Congress, there is the further fact that the Azad Muslim Conference opposes "Pakistan". This conference, founded in April 1940, is composed of nine Muslim socio-religious groups, led by Khan Bahadur Allah Baksh, premier of Sind. In a meeting in March 1942, it went on record as in vigorous opposition to partition of India.

. Lesser groups with political agencies are the Sikhs; the Red Shirts of the North-West Frontier, who are closely affiliated to the Congress, and are led by Khan Abdul Gaffar Khan; the Anglo-Indians, led by Colonel Sir Henry Albert John Gidney. There are also special seats in some of the legislative bodies allotted to manufacturing and landholding interests, labor, women, Christians.

One of the most influential, though numerically small groups is that of the Moderates or Liberals, whose chief leaders are Sir Tej Bahadur Sapru, the Rt. Honorable Justice Mukind Ramrao Jayakar, and Sir Chimanlal Harilal Setalvad. This group, though unwaveringly pro-Indian, has sought solution of India's nationalist quarrel with Britain through constitutional reform and continued participation with the Government under the existing constitution and laws.

(3665)

[redacted]

CLASSIFICATION
Changed to
UNCLASSIFIED

The Communist party in India is not easy to appraise. It is supposed to operate under cover, in addition to being represented in the All-India Trade Union Congress. It has been outlawed, but in May 1942, the Viceroy announced that he would release from detention all communists who could prove that they had paid their party dues. The labor movement in India is not strong (see paragraph 21), and it is split between communist and non-communist control. There is a strong peasants' party, known as the Kisan Sabha.

Besides these various groups, there are the Indian princes, rulers of the Indian States ("Native States"), who are organized in the Chamber of Princes. They often disagree with the Government of India, but still more with the nationalists, who seek to introduce representative government into the states. The princes have, in consequence, aligned themselves with the British.

c. The Issues of Nationalism. The conflict between Indian nationalism and British imperialism, as we have seen, is primarily a struggle of the middle classes of India to get control of the machinery of government, and is not an effort of the proletariat to achieve a social revolution. Sometimes social issues are brought into the situation by leaders of political groups who hope to effect some needed specific social reform or seek to win support of the masses. Sometimes the trade unions and peasant organizations bring their problems before the nationalist groups and reach an understanding for common action. But these associations are tentative and take a secondary place with the nationalist leaders. In their campaign the primary issue is constitutional; second to this are certain economic issues; finally there are questions of social reform.

(1). The Constitutional Question. Indian discontent on the constitutional issue springs from the fact that the main source of authority for the Government still remains the British Crown and Parliament. The Indian people are only a secondary source. The aim of the Indian nationalists is to eliminate Britain finally as a source of authority; that is, to achieve full home rule, in the form of "independence" or "full Dominion status". It is true that there has been a marked, though slow, devolution of authority since the eighteenth century, when the East India Company was jointly a dependent of the British Parliament and a vassal of the Mughul emperor. But the process is far from complete.

The first Europeans who came to India, from the time of the Portuguese Vasco da Gama in 1498, were traders. They had no territorial or political designs; they were merely business men under arms. As disorder came with the break-up of the Mughul Empire in the eighteenth century, these Europeans took an increasing part in the political affairs of the land, at first to protect their commercial interests, then to acquire political power and its perquisites. In time, the British and the French crowded out the other Europeans, and the two fought it out to see which should be sole master, with the British finally becoming the victors. Warren Hastings, appointed Governor-General in 1774, built the Indian empire. After him came consolidation and filling out until 1858, at the close of the Sepoy Mutiny, which was the last protest of the Indian princes. At that time the East India Company was dissolved, and India came directly under Parliament.

The ruthless form of imperialism that existed under Hastings (1772-1785), when, for example, the Resident at Benares was reimbursing himself with "the takings" of his office to the extent of £ 40,000 a year, began to pass away under his successor, Lord Cornwalis (of Yorktown), in 1786. From that time on the policy of

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

Britain has been to allow India a government that concerns itself increasingly with the welfare of the country. It is still an imperialism, but its activities have broadened to the extent of taking up questions of agriculture, education, sanitation, even industry and a protective tariff, and looking upon India's financial problem as distinct from that of Britain. The result has been that the Government of India, acquiring self-consciousness, has in recent decades often been in sharp conflict with the Home Government.

Without recounting numerous administrative reforms, we may note the progress toward representative governmental institutions. This progress in its early stages was without any consciousness on the part of Parliament that it was planting the seeds of a future democratic order. In 1833, when depriving the Company of its last powers, Parliament founded the Governor-General's Council. In 1861, it created advisory councils, composed of Indian members, to assist the Governor-General, who was also governor of the Bengal Presidency, and the governors of the other presidencies (Bombay and Madras), in framing legislation. These very modest advisory councils have grown into the present legislative assemblies. By the act of 1892 the Governor-General and Governors were instructed to nominate the non-official members of these Councils after getting recommendations from important bodies in India. In theory and in law this was not election, but it was so in fact, for the recommendations were always followed. The Councils were also granted the right to question the Government and discuss the budget, though they had no power.

In 1909, further privileges were granted under the "Morley-Minto Reforms". These enlarged the Imperial (central) Council, established councils in other provinces besides the Presidencies, provided that nearly all non-official seats should be elective rather

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]AL

than appointive (although the electorate was infinitesimal--thus leaving the Government only a very small nominated majority), and arranged for special representation of minority "communities", as has been mentioned above in paragraph 17. Lord Morley, the Secretary of State for India, specifically said that he did not look upon the scheme as leading to the establishment of a Parliamentary system in India, but the power of these Councils to question and criticize naturally led to a later demand for the power of action.

Ten years later (1919) the Montagu-Chelmsford reforms gave India a degree of self-rule which would have been unimaginable 40 years before. By it the Central Government consisted of the Governor-General (the Viceroy) with his appointive Executive Council, an upper chamber called the Council of State and a lower chamber called the Legislative Assembly. In each chamber a large number of seats were filled by government nomination--27 out of 60 in the upper, 40 out of 146 in the lower. In the ten Governor's Provinces--including Burma which had not yet been separated from India--there was an appointive Governor, with his Executive Council, and a Legislative Council with an elective majority, but no upper chamber. This constitution gave the country provincial autonomy under the system of dyarchy, which was continued in the constitution of 1935, and is in force at present. Communal electorates were extended beyond the provisions of 1909. This system increased representation but kept responsibility very much limited.

The present system, embodied in the Act of 1935, is much like that of 1919, and is briefly outlined in paragraph 27. It further increased the size of the electorate, and still further extended the principle of "communal representation".

(3665)

All Indian parties are dissatisfied with the 1935 constitution, and even its framers regard it as temporary. As long ago as 1917 His Majesty's Government gave India a promise, undated for fulfilment, of progress toward representative institutions, which was defined in 1929, by the Viceroy Lord Irwin (now Lord Halifax) as leading to Dominion status. The Indians had hoped that the 1935 constitution might be so framed, but various considerations, including the treaty promises to the Indian princes, responsibilities connected with the British financial investments, and the internal conflict between the Hindus and the Muslims, prevented Parliament from considering such a radical reform.

(2). Economic Issues. The economic issues center on the use of India as a place of investment for British funds; certain charges besides interest which are paid annually to the India Office in London; failure to develop industry in India; and preferential customs treatment of British-made goods.

Public Debt. The amount of the public debt of India outstanding at the end of the year 1939-40 was as follows:

Held in India	Held in England
£ 559,000,000	£ 349,000,000

Foreign Investments.. The following is the amount of investment in India for the year 1934-35 (latest figures available) of Joint Stock Companies (Banking and Loan, Insurance, Navigation, Railways and Tramways, other Transit and Transport, Trading and Manufacturing Companies, Tea, Other Planting Companies, Mining, Quarrying, Mills, Cotton ginning etc., Jute, Estate, Sugar, others):

Registered in India	Registered Outside of India
£ 227,000,000	£ 586,000,000

(3665)

Total of Public Debt (1939-40) and Joint Stock Companies investments (1934-35):

Held in India	Held Outside of India (Chiefly in England)
£ 786,000,000	£ 935,000,000

Of the Government's outstanding debt about £ 542,000,000 represent investment in the railroads, being about 60 percent of the total, and the interest charges on this debt paid in England for the year 1938-39 were about £ 9,000,000. The nationalists complain of this part of the financial "drain" to Britain, but the railroads are India's most important economic tool, and it is hard to see how India, where capital is notoriously shy, would have got the funds for their construction if not from England, just as the United States had to do in similar circumstances. The Nationalists reply to these arguments by citing statements of British officials that the first railroads cost 50 percent more than they should have and that extravagant rates of interest were paid on railway capital. Since the outbreak of the second World War India has redeemed much of her indebtedness held in England and refinanced at lower interest rates.

Home Charges. India pays to Britain annually as home charges (excluding interest) at least £ 11,000,000, and the nationalists object to this. These include, in addition to interest on the debt, payment for stores purchased in England and pensions, gratuities and superannuation allowances to retired soldiers and officials.

Industry. When the various European nations first engaged in trade with India, they came for pepper and spices, and also undertook commerce in the land's handicraft manufactures. Their ships came out in ballast, and returned with raw and finished products

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

for which they had paid in bullion or in products which they brought to India from other eastern countries. India at that time was an exporter of manufactured goods. But during the latter part of the eighteenth century the situation changed. The cotton and silk textiles of India competed first with the established woolen textile industry, which was seeking a larger market and dreaded a rival. A business grew up of exporting textiles to India, and legislation was enacted in England against imported goods. As the East India Company began to profit by the export trade from Britain to India, serious efforts were made to discourage the Indian textile industry. More important, the machine-made goods of the west undersold the hand-made goods of the Orient, and the handicrafts of necessity declined. India became a great consuming nation. Figures can show the shift in the textile industry. In 1814, India imported Rs. 45,000 (£ 3,400) worth and exported Rs. 8,490,000 (£ 636,750). By 1829 the imports amounted to Rs. 5,216,000 (£ 391,200); and the exports, Rs. 130,000 (£ 9,750). In 1913-14 the main classes of cotton piece goods imported from Britain to India totalled £ 37,300,000 in value. Cotton piece goods amounted to about 48 percent of the United Kingdom imports into India in that year.

Since 1914, the value of United Kingdom textile imports into India has declined. In 1928-29 the amount was only £ 29,800,000; in 1930-31 it was only something under £ 9,000,000, about 20 percent of United Kingdom imports into India. The diminution in British cotton piece goods imports into India has been due partly to the growth of the cotton goods industry in India, partly to Japanese competition.

CLASSIFICATION
Changed to
UNCLASSIFIED
~~CONFIDENTIAL~~

The whole picture of India's foreign trade shows her now to be a country exporting raw materials (74 percent of total exports) and importing manufactured goods (74 percent).

But, while Britain used to have the bulk of India's trade, she has, in recent years, suffered a decline in almost all departments, as in the cotton piece goods. On the whole, India is tending to become a world market rather than a British market. In 1874-79 Britain supplied about 82 percent of the country's imports; in 1899-1904, about 66 percent; in 1909-14, about 63 percent. In 1936 the amount was 39 percent; in 1938 it was 37 percent. The percentage of other countries had meanwhile gone up: Japan, from 2 percent in 1909-14 to 11 percent in 1938; that of the United States, from 3 percent in 1909-14 to 9 percent in 1938; that of Germany, from 6 percent in 1909-14 to 10 percent in 1938.

The nationalists claim that Britain ruined India's industry in favor of her own, and nowadays only grudgingly permits it any expansion. Even that expansion, they claim, is permitted only because the Indian market is declining anyhow. Less than 1 percent of the population is employed in factory industry, including the railways.

Customs. Preferential duties for British goods at the expense of other countries' manufactures may be illustrated as follows:

Duties on imports of cotton goods of British origin: 25 percent
" " " " " " " non-British " : 50 percent
Duties on imports of steel of British origin: 10 percent
" " " " " " non-British " : 20 percent

Notwithstanding these discriminatory duties, the percentage of Indian imports from Britain has continued to drop in recent years, as just shown above.

[redacted]
CLASSIFICATION
Changed to
UNCLASSIFIED

(3). Social Issues. The Indian nationalists for the most part lack a really keen appreciation of social evils, but they refer often to the following:

Education. Less than 10 percent of the population is literate.

Public Health. Diseases are prevalent in India; "fevers", especially malaria, kill more than 3,500,000 annually. Infant mortality is 162 per 1,000, or three times that of Britain, Life expectancy is 26.9, compared with 58.24 in Great Britain and about 61 in the United States.

Poverty. The average annual income is estimated at between $25 and $40. The peasants are chiefly affected here. In a "normal" pre-war year the land tax brought in about 18 percent of the combined central and provincial revenue of British India. It is estimated that the India peasant pays out in tax about 1/10 to 1/5 of his year's total produce.

Against the amount spent to relieve lack of education, disease, poverty, the nationalist quotes the amount spent annually on defense, that is, on maintenance of an army. In pre-war years education took 7 percent of the combined central and provincial expenditure, public health took 3 percent. Defense, however, claimed 30 percent, and India maintained a standing army (permanent strength 220,000) about half again as large as the standing armed forces supported by all the rest of the Empire, including the United Kingdom.

(4). The British Side. The British do not take all the nationalist complaints and charges lying down. They point first to the more than eighty years of peace since the Mutiny (1857-1858) when the country has known neither foreign invasion nor inner strife. They point to the police force, the courts, the excellent Indian

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

Civil Service. They speak of the railroads--India has the world's third largest system--the enormous irrigation projects, the ports with their commerce. They speak of the famine control scheme, so well devised that there could now never again be another general famine like those of 1896-1900. Although they admit that the peasant is heavily taxed, they show that he pays less than under the Mughuls. In replying about education and public health, they say that the cost of universal schooling, even through the primary grades, and a general and adequate health program would be beyond India's financial capacity; besides, they add, the people do not want it and would resent any compulsion. They can demonstrate conclusively that the national wealth has increased tremendously; the mere increase of population would verify that statement--they do not deal with the Indian charge that the expansion of wealth has been neutralized by an expansion of the population, so that the individual Indian is no better off now than before the British came. They defend the failure to develop industry in India by referring to the Indian's own failure to raise the capital and take the necessary initiative for establishing industries: the Government should not be expected to carry paternalism so far. On the interest charges paid to England they claim that India has received full value for all British money borrowed and spent by the Government, and the interest is justly due. Defense, they say, is expensive, but India is a hard country to defend and has been a temptation throughout history. They deny that they use the army to keep the country in submission. The constitutional issue, the British say, is not to be dealt with by any doctrinaire application of the democratic principle. Indians should be accustomed to self-rule by degrees lest they fumble their chance.

(3665)

The minorities problem is so complex that great care is needed to protect the interests of the small groups. The obligations to the princes and to business must be honored. It would be impossible, they contend, to grant universal adult franchise when illiteracy is so widespread. Yet, they point out, they are on record as in favor of Dominion status and are willing to grant it.

d. Technique of Revolt. On May 2, 1942, the Working Committee of the Indian National Congress, at the instance of Gandhi, by a vote of 176 to 4, adopted a measure calling for non-violent non-cooperation as the means of resisting a Japanese invasion if one should come. The motion precludes any support of the British program of militaristic resistance to Japan, although the Working Committee states that it will not put any obstructions in the way of that program.

Leaving aside the tactical purpose of this action, we see **first that** non-violent non-cooperation is sympathetic to India as a means of expressing political dissatisfaction. Secondly, it is obvious that the strongest single political figure in India is Gandhi, who could put through this program in spite of the opposition of Nehru, leader of the Congress, Abul Kalam Azad, president of the Congress, C. Rajagopalachariar, leader of the Congress in Madras, and other influential members. In the circumstances, therefore, it now becomes important to assess the technique of revolt in India, especially non-violent non-cooperation, and to attempt an analysis of Gandhi as India's most influential person, whose ideas draw the largest following.

Non-violent non-cooperation as a technique of political revolt has developed in India only since the first World War. The early nationalists had no philosophy leading to such practice; they

(3665)

had no unified philosophy at all. Many of them were for change through constitutional means, by "evolution rather than revolution". This was the frame of mind in which the members of the Indian National Congress in its early years addressed themselves to the Government of India; it was the method of Gokhale (see sub-paragraph c below), and it is still the method advocated and followed by the Indian Moderates or Liberals, such as Sapru, Sastri, and Jayakar (see sub-paragraph c above).

Opposing the methods of the evolutionists came, at the end of the nineteenth century, Bal Gangadhar Tilak (1856-1920), an enthusiast for religion as well as politics, who had at least the single purpose of preserving Hindu orthodoxy in spite of a somewhat cloudy view of other issues, and who was a supporter of violence. He found his authority in the Bhagavad Gita, India's best-loved spiritual work, in which it is stated that members of the warrior caste incur no blame if they pursue their calling, provided they do so selflessly; rather they would be censurable if they avoided it. The major premise of the argument is the monistic principle: God is the sole Existent, and is imperishable; all else is transient and illusory. God permeates everything, is everything.

Therefore the text can say, in Emerson's words:

"If the red slayer thinks he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep and pass and turn again."

The text goes on, "...This Unborn, Everlasting, Eternal, Ancient does not perish when the body perishes... For a warrior there is nothing better than a righteous battle. Blessed are the warriors who find such a battle fallen to their lot unsought, an open door to Heaven.

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

But if you will not fight this righteous battle, then you will forsake your duty and your fame, and will incur sin... Therefore rise, resolute unto battle."

Tilak and those of his school made a realistic and practical application of this bit of idealistic philosophizing, as a stimulus to violence. The precise means of attacking the infidel foreigner they borrowed from Russian terrorists, who had adopted the pistol and the bomb, and the bomb was greeted by Tilak as an "amulet" for India. A long list of political murders in eastern, western, and northern India has followed, continuing to the present.

In 1919, the Congress nationalists, led by Gandhi, began to utilize the method of mass "non-violent resistance". This is not mere passivity. Victims do not sit still and suffer; they take positive action against the opponent. The only condition is that they abjure physical force. Gandhi had developed the method and employed it with success in South Africa as a means of getting social justice for the Indians there. It was an outgrowth of his own philosophy, which in its turn was a fusion and adaptation of ideas derived from various sources, notably Tolstoi, Jesus' "Sermon on the Mount", and certain tenets of Hinduism.

This philosophy of Gandhi's calls for a personal and national life of simplicity and self-denial, rule by rulers who do the minimum of ruling, abstention from violence to all, and the manifestation of universal loving kindness. It is primarily religious in basis and in operation, and is directed through political channels to accomplish the spiritual regeneration of the individual in a political state regenerated and organized to recognize spiritual values. Such a condition, he believes, prevailed in the past; Utopia consists of returning to it.

(3665)

Mohandas Karamchand Gandhi was born in 1869. His father was an officer is a small seaside state in the peninsula of Kathiawar, about 300 miles north of Bombay. His formal education was fragmentary, but reached its peak when he went to England, where he studied law and was admitted to the bar. On his return to India he spent several years in an unsuccessful effort to launch a practice, then suddenly went to South Africa on business. He at once became interested in the social problems of the Indians living there, who suffered from severe disabilities imposed by the whites, and he led a long struggle which was finally victorious in 1914. When the war broke out, he returned to India, helped the Government in recruiting, then was disappointed by the Government's indifference to Indian rights as he conceived them, and was horrified by the affair at Amritsar in 1919 (see below in subparagraph e). From that time on he has been the unrelenting opponent of British imperialism in India. He led the Non-cooperation Movement in 1919-22, and finally went to jail. He was released in 1924, following an operation for appendicitis, to which he submitted, though with misgivings concerning its religious propriety. For several years afterwards he had relatively little part in politics, but in 1928, when the appointment of the Simon Commission had aroused India, he again took the lead. As the state of the country became more agitated, he organized and directed a Civil Disobedience campaign in 1930 for making salt illegally, and was again sent to jail. He was released in 1931 to attend the second Round Table Conference in London, which was meeting to draft a new constitution for India, and within a few days' time after his return to India from it he was again thrown into prison, without charges being preferred against him or being allowed the right to a trial. While in prison he was greatly disturbed by a -

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

proposal of the Government to separate the Untouchable electorate from the general (Hindu) constituency, and engaged in a fast (September 1932) on that account, which lasted until he got his way. After the fast, he was still held in prison, remaining there until May 1933, when he engaged in another fast, this time of 3 weeks, meant for his own purification and his followers', so that they might be more successful in the great purpose of easing the Untouchables' misery. In 1939 he undertook another fast, this time against a prince in Kathiawar, to make him implement certain promises of social reform, but suspended the fast when the Viceroy intervened. He has been alternately at the head of Congress, 1939-42, when the British and Congress were disagreeing most bitterly and out of the leadership when they seemed to be closer together.

Gandhi has written prolifically about himself, his ideas, and the public problems he has faced, chiefly in a paper he published in Africa, and in India in his weekly papers. He has had, first at Sabarmati near Ahmedabad, and later at Wardha in the Central Provinces, an _ashram_ (retreat) where he puts into practice the ideas of simple living that he advocates. With it he maintains a school where instruction is given to boys and girls in subjects much like those taught in government schools and colleges, and to farmers, who come for agricultural information. There he encourages handicraft cottage industries, which are his solution of India's economic problem. His saintly life has won for him among Hindus the courtesy title "Mahatma", meaning "Great-Souled", but he himself has always maintained that he is unworthy of it.

A biographer, trying to appraise Gandhi's character, might find a wealth of significant detail in Gandhi's revelation of his sex life and his statements concerning sex problems, in his love of abasing himself as a scavenger, and in his persistent remorse for comparatively trivial lapses from his standards, in his early fear of ghosts, of the dark, and of other bugaboos, in his susceptibility as a young man to social disapproval; and he might relate these to the vows of celibacy, the self-mortification through fasts, the renunciation of worldly pleasure, which Gandhi imposes upon himself and the inmates of his retreat. Or, again, a biographer might see a connection between Gandhi's youthful experiences with whites, when his sensitiveness was offended by their arrogance, and his difficulty in later life in coming to an understanding with British officials. So, too, a biographer would study the inconsistencies in his personality, such as his recruiting for the British army in 1917, though he was an avowed opponent of even the mildest violence; or his statement in a letter to the Englishmen in India that the unarmed Indians must adopt the weapon of non-violence because of "our incapacity to fight in open and honorable battle", 1/ though at other times he speaks constantly of non-violence as the only weapon he could ever conscientiously advocate; or his present stand of demanding arms for India and at the same time urging non-violent non-cooperation.

Gandhi is first of all a religious genius. Every kind of human activity, social, political, commercial or other, he feels should spring from a religious motive; every deed of his own is prompted by some religious purpose; no sanctions are valid except those of religion.

His great strength in religion lies on the practical side, in applied ethics. There, too, he is profoundly Hindu. The vows of those who come to live in his retreat (ashram) include truthfulness; non-injury of living creatures, whether by word, deed, or thought; celibacy; restraint of the desire for savory food; non-thieving

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

carried to the extreme of not owning more than one can use; patronage of one's native industries to the exclusion of foreign; fearlessness; amelioration of the lot of the Untouchables; the use of native languages for education; the wearing of homespun cloth.

The underlying basis of Gandhi's social and political program is simple. It is very definitely the doctrine of Ahinsa (non-injury of living creatures). "My uniform experience," says he in his autobiography, "has convinced me that there is no other God than Truth. And if every page of these chapters does not proclaim that the only means for the realization of Truth is Ahinsa, I shall deem all my pains in writing these chapters to have been in vain." And again, "To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creatures as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics; and I can say without the slightest hesitation and yet in all humility that those who say that religion has nothing to do with politics do not know what religion means."

The application of these principles is as follows. India, and for that matter, the world at large, is in bondage to evils as the result of departure from the pure teachings of religion. In India the disease shows itself with many symptoms, of which subservience to a foreign power is only one; others of major importance are the Hindu-Moslem antipathy, the social crime of untouchability, the poverty of the masses. The cure is spiritual regeneration, through which all the unpleasant features of modern Indian life will automatically vanish. What remains, then, is to determine what things are false and what are true, and it is here that non-violence comes into association with truth; in the Hindu mind just it is the highest truth, and Gandhi agrees fully when he remarks, "I am fascinated by the law of love. It is the philosopher's stone for me. I know Ahinsa alone can provide a remedy for our ills."

And so, not confining his religion to metaphysical speculation, he agitates for social reform, the economic betterment of his fellow Indians, and thus inevitably moves into the political struggle. In some cases his objects have not conflicted with the prepossessions of vested financial "interests" or the established government, as, for example, when he works for removing the disabilities of the Untouchables. In others he has come into the sharpest opposition, and as a result has suffered abuse, threats, arrest, detention, or even imprisonment.

The preoccupation with Ahinsa has been more important in producing Gandhi's influence over the masses than has been his acceptance of poverty, or his mediaeval political, social, and economic views. He has provided a channel for action which is in keeping with Indian ideals. The Hindu really believes in the doctrine of Ahinsa, though through poverty, custom, lack of imagination, or mere human frailty he may often fail to practice it, and in making an idol of Mahatma Gandhi he reveals his own self.

That Gandhi is powerful in India is due, next to his promulgation of the ancient ethical concept Ahinsa, to the completeness of his ascetic and religious life. If nothing else would grip the imagination of Indians, his fasts and his hunger strikes would. These practices are most ancient in India, being known from at least the seventh century B.C. Similarly the habit of silence, which he observes every Monday, is true to the Hindu notion that a sage seeking truth can find it only through concentrated silent meditation.

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

The weapon of non-violent resistance is a direct development from all these principles. The word which Gandhi uses to name it is Satyagraha, a combination of two Sanskrit words--*satya*, "truth", and *āgraha*, "steadfast adherence"--the two meaning "stubborn adherence to the truth". Gandhi translates it freely as "Soul-Force". The essence of the method is that in a "battle of righteousness" no physical force is to be employed, as Tilak had found counselled in the Bhagavad Gita, only the power of the righteousness inherent in the cause. The conduct of the campaign is fundamentally in the hand of God.

The method is one for the weak who are being oppressed by the strong. "Only when the combatant feels quite helpless," says Gandhi, "only when he has come to the extreme point of weakness and finds utter darkness all around him, only then God comes to the rescue. God helps, when a man feels humbler than the very dust under his feet. Only to the weak and helpless is the divine succor vouchsafed."

To Gandhi and his followers, these are the important elements; faith in God, a just cause, helplessness, a pure and humble heart. The leaders of such a campaign must begin by purifying themselves. Their intention must be single; they must "adopt poverty, follow truth, cultivate fearlessness"; they "have to observe perfect chastity", and must abstain from all other delights of the flesh; they may, perhaps, fast. When the leaders are prepared, the community must observe the same vows and take a solemn oath not to submit to the injustice against which they are protesting, rather to endure all penalties for refusal. They must, however, bear no hatred against the legislators, the police, the jailers, the soldiers, who oppress them. Rather, they must fill their hearts with warm love for them. In the struggle they will suffer; let them be glad to do so. The suffering purifies their own

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

souls, and at the same time becomes a force which mystically operates to their advantage, softening the hearts of their oppressors. With their love, too, they will suffuse their opponents until at last a counter-love is generated in the once hard hearts. If the community endures unflinchingly, it must eventually triumph. But it triumphs, not by humiliating the opponents, but by bringing to them such a love that they will see that their own happiness as well as that of the community exercising Soul Force is best served by granting justice. The solution, in theory, will come as a free and joyous gift. Thus truth shall conquer.

The strength of Satyagraha lies in the fact that it is rooted in the wider popular metaphysic of India. In the very early times the use of Truth (satya--the same word that Gandhi uses) became invested with magic power. It was thought that a person who strictly fulfilled all the duties of his position in life, that is, was a hundred percent true to himself and the laws of the universe, by that very fact acquired the power of performing miracles, and many stories illustrate the belief.

Again, persistence in enduring suffering for righteousness' sake, even to enduring injury from one's opponent or to bringing injury upon oneself in his name, was considered to have a moral value. There is a custom in India known as sitting Dharna, that is, of sitting in obstruction before the house door of one who has injured you, and remaining there without food until your wrong is redressed. It is a powerful weapon, with a peculiar efficacy lying in the belief that if the hunger striker should die, his death would be a sin, punishable by Heaven, charged to the account of the person against whom the fast was directed. Satyagraha employs this same principle, but adds the notion that love will achieve the end, rather than mere constraint.

(3665)

CLASSIFI
Changed to
UNCLASSIFIED
[redacted]

Since Gandhi introduced the method in India, a number of campaigns have been conducted successfully with its aid. For example, the peasants in Champaran in 1917, persisted in refusing to plant indigo for the sake of the land-owning planters until finally a commission appointed by the Government affirmed the justice of their contention. A celebrated case took place in 1928 in the Bardoli district, having about 88,000 inhabitants, where reassessment of land for purposes of taxation was undertaken by the Government. The new assessments were considered by the peasants to be too high. Mr. Vallabhbhai Patel, inspired by Gandhi, led the resistance. The peasants refused to pay; they were ejected from their homes; their lands were sold for a song at auction; there were fines, beatings, jail sentences. The peasants stubbornly continued their refusal, yet refrained from violence. At last the Government had to appoint a new commission, which reported in general in favor of the peasants. Many of them got back their lands, although not all, and the new assessment was reduced.

In connection with the salt-tax campaign led by Gandhi in 1930-31, there were severe attacks upon the non-violent resisters. The latter, not content with merely manufacturing salt in contravention of the law, marched against the government salt caches, which were protected by fences and policemen. Endeavoring to force their way in and take the salt they were beaten off by the police and arrested. Tales were reported in the press of severe sufferings endured without any retaliatory violence. The same sort of scenes were enacted when efforts were made by nationalists to hold public meetings in Bombay and elsewhere in defiance of the Government's orders.

The relative success of Satyagraha in India in the past does not necessarily argue that it will be an effective means of resistance to the Japanese. Gandhi believes that in using Satyagraha it is the power of Satya, or truth, that wins the victory. Others might think that the victory comes from the āgraha, the stubborn insistence, that wears down the opponent's endurance. Still others may think that Satyagraha can be effective only when an opponent has scruples against using unlimited brutality, and that half the victory lies in the other fellow's innate decency. The British, for example, were temperamentally unable to continue beating Indians indefinitely. What the case would be in regard to Japanese it is hard to say. Would they be too ruthless for the Indians to influence them? Or would the Indian persistence be too stubborn for even the Japanese?

And do the members of the Indian National Congress really believe in Satyagraha? In recent years Congress has twice repudiated it, and each time Gandhi has retired from active leadership. Now Congress has again adopted it, not, we may reasonably assume, because of any sudden conversion to its philosophy, but because it seems as expedient weapon. There are no weapons which Indians could use, even if they wished to; for India at present has not even enough for the soldiers it has recruited, still less, therefore, to give the civilian population. Perhaps, too, adoption of the program is meant as a rebuke to the British for not liberalizing the Indian constitution along lines agreeable to Congress. Such reasons may have influenced some members of the Congress Working Committee to adopt non-violent non-cooperation as a weapon against the Japanese as well as a genuine belief on the part of others that is the only efficacious and righteous form of resistance.

e. Crises of Nationalism until the War. The history of Indian nationalism, that is, the promotion to its goal of the principle of nationality, is a matter of the last fifty or sixty years. It is true that during the first half of the nineteenth century thoughtful

Indians and British alike had expressed doubt about excluding Indians from the government of their own country. The doubts came from the time of the first strong impact of western culture, especially from the founding of a college in Calcutta in 1817 by a watchmaker named Thomas Hare (see paragraph 24).

His college was the nucleus of the Calcutta University, and the study there of western political ideas and history, strongly emphasizing democracy as the way of political salvation for the world, had a quick effect upon middle-class Indians, who saw in that philosophy a goal for their own country. If Europe, and especially England, boasted of its struggle toward representative and democratic institutions, and its bourgeoisie flourished under them, India was bound to see there a message for her.

The general and rather vague middle-class sentiment for self-government began to get more precise expression after the Sepoy Mutiny (1857-58). Resentment of brutal measures used by the British in suppressing the Mutiny had a share in stirring popular feeling, just as the excesses of the mutineers shocked and frightened the British and alienated them, possibly delaying the gift of liberalized government to India.

Bengal was the first center of nationalist aspiration, and there the intellectual renaissance, generated in India by the imported western culture, was its source. That province effervesced with important literary activity, which lasts down to the present, and one of the most influential was Bankim Chandra Chatterji (1838-94), the novelist, who voiced the sentimental attachment that was growing up for India as the mystic Mother threatened by non-Hindu aggression. From one of his novels comes the song _bande mataram_, "I worship the Mother", which is today India's nationalist anthem.

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

A press that spoke irreverently of the Government existed in Calcutta even before the Mutiny, and in 1878 the vernacular press was placed under severe restrictions, because of outbreaks of violence laid at its door. To this day the Calcutta press is the chief journalistic thorn of the Indian Government.

Later than Bengal in developing nationalism was the Maratha country in the western part of India. There nationality arose not so much from intellectual stirrings as in Bengal but from the prejudices of religion and the suppressed ambition of a warlike people. From the beginning its expression was by violence. In the seventeenth century a leader named Sivaji, a champion of Hinduism, led the Marathas against the Mughul emperor Aurangzeb, and it was the Marathas who in the eighteenth century had created a confederacy of states, all of them Hindu, on the remains of that empire in western and central India. Here, at the chief city, Poona, there came into prominence during the 1890's a Brahman named Tilak (see in sub-paragraph d above), who expressed in his day and in a different way the Hindu religious nationalism of Sivaji.

Tilak's caste fellow, Gopal Krishna Gokhale (1866-1915), also from Poona, was a nationalist of a far different character. Tilak emphasized the ceremonial side of Hinduism; Gokhale's interest was in the social values of his religion and the wider application of its ethics to life. Gokhale waged a long fight with the Government for social ends, rather than political. He founded the "Servants of India" society to work for the improvement of all Indians, without restriction of race, caste, or creed. He came to believe that India would obtain the necessary social changes only if Indians themselves had a greater share in legislation and administration, and here was the basis for his political propaganda. He was himself a man of high

CLASSIFICATION Changed to UNCLASSIFIED
[redacted]

culture, and to him, more than to anyone else, Indian nationalism is indebted for constructive social purpose. With Tolstoi, he has been the spiritual forerunner of Gandhi. While Tilak gave passion and fighting vigor to nationalism in its early stages, Gokhale gave it modern objectives and statesmanship.

In the Panjab, in the northwest, nationalism developed among the Sikhs, traditionally unwavering supporters of the British in India. Partly they resented discrimination against blacks in parts of the British Empire to which they wanted to emigrate, such as Canada; partly they were suffering in consequence of economic dislocations, as when in 1907 the Government's policies about irrigation canals were compelling the peasants to make economic readjustments; and partly they were disturbed by religious disputes, resulting in bloodshed and death, in which the Government had to take part. In this last matter the apparent legal rights were with the party that was morally at fault and the Government found itself on the wrong side, from which it withdrew only after many years of bitterness that left the Sikhs alienated.

Gujarat, in the west of India, where Gandhi long had his home, became vigorously nationalist only in 1928. There nationalism has been inspired partly by the presence of Gandhi, partly by the economic distress of the peasants, partly by disaffection of the mill-owners in Ahmedabad, the largest city of the region, who want the Indian cotton-goods market for their products.

In southern India nationalism is of comparatively recent growth; in part sectional desires for separation from a larger province are responsible; in part the desires of the lower caste people to get the Government of the provinces in British India and of the Indian

States to win them relief from disabilities they suffer at the hands of orthodox upper caste Brahmanism.

The stages by which Indian nationalism arrived at hostility toward the British and increased its demands are marked, as with milestones, by a series of events, each crystallizing sentiment that had been accumulating among Indians. The racial antipathy aroused in the Mutiny came to a point in 1883 when the "Ilbert Bill" was introduced, which aimed to remove the restrictions put upon Indian judges preventing them from trying Europeans. The Government introduced the bill; the Europeans objected; Indian feeling was intense and bitter. The Government withdrew the bill and substituted another granting European defendants the right of trial by jury of which 50 percent should be Europeans, but Indians got no corresponding right. The bad feeling created and exposed by the discussion was never dissipated.

Lord Curzon, viceroy from 1899-1905, was one of the most efficient administrators India has ever had, but also one of the least tactful. Two of his actions were so unpopular as to become symbols to the educated classes. One of these was his Universities Act (1904), which improved these institutions academically but overrode Indian feelings. The number of members of the governing bodies of the universities was reduced and the number of government-nominated members in those senates was increased. The Bengalis resented this action in regard to the Calcutta university, which was their national institution, and they opposed the act on the ground that the Government resented the Bengal intellectual development that was showing nationalist tendencies. The other action was the "partition of Bengal" (1905) into two provinces for administrative purposes. The partition cut across a linguistic entity. Indian opposition was intense. Bomb outrages were perpetrated, beginning in 1906, and a revolutionary movement was the result. At last in 1911 the partition was nullified, and a new scheme was put into effect (1912). The partition of Bengal brought the Indian National Congress into politics in 1908. It also caused the formation of the Muslim League, which favored it and tried to retain it in the interests of the Muslims, who were in the majority in Eastern Bengal.

In 1909, Parliament passed an Indian Councils Act, known as the "Morley-Minto Reforms", mentioned above under "Issues of Nationalism". Hardly were these reforms put before the Indian people than India got another shock. In 1911, the capital was transferred from Calcutta to Delhi, the old seat of the Mughul empire. Bengal took this move as punishment for its recalcitrance on the matter of partition. All the goodwill created by the Morley-Minto Reforms vanished.

In 1914, a ship load of Sikhs returning from Canada, where they were refused admittance, and still other Sikhs coming back to British India from various British dominions, fomented discontent in the Panjab, accompanied by political terrorism.

During the first world war Britain had to check rising antagonism in India to her rule and get men and money from India for use against the enemy. Recruitments were many; money was supplied; yet at the same time anti-British agitation continued in Bengal and the Panjab. On August 20, 1917, Mr. Montagu, then Secretary of State for India, made his celebrated announcement in Parliament that His Majesty's Government would provide for "...the increasing association of Indians in every branch of Indian administration, and for the gradual development of self-governing institutions, with a view to the progressive realization of responsible government in British India as an integral part of the Empire." This promise, although undated for fulfilment, was followed by the Act of 1919 (see above in sub-paragraph c) giving India a much more liberalized rule than had been ever thought of in 1900. Elections were held and on February 9, 1921, the new governmental machine began to operate, when the Duke of Connaught, in the name of the King-Emperor, opened with pageant and pomp in Delhi the Chamber of Princes, the Council of State, and the Legislative Assembly.

But the Indian nationalist goodwill had again been killed, this time by the two Rowlatt Acts (1918) meant to crush terrorism, providing for secret trials before three judges, without jury, and internment of suspects without trial. Opposition was intense, and the Government never employed the acts, but bitterness was deep and potent.

In 1919 conditions in the Panjab became critical. The climax was the well-known affair in Amritsar on April 13, 1919, when General Dyer marched with fifty infantry against a crowd of between six and twelve thousand who had assembled contrary to his orders in an enclosed square known as Jallianwala Bagh. There was only one narrow means of exit; elsewhere were straight walls too high to climb. Without a word General Dyer ordered his troops to fire. The government report issued long after the affair gave the casualties as 379 killed and 1,200 wounded; non-official estimates set them higher. It was to the accompaniment of Amritsar that Britain presented India with her new constition; failure was certain.

Some years later, after the country had become calm again, the British Government, under Ramsay Macdonald, appointed in 1927 a Statutory Commission under Sir John Simon. That Commission, no matter what Mr. Macdonald's motives, was destined to disaster because it included not a single Indian. Its report was bound to be inacceptable.

As nationalist hostility to the Simon Commission increased, the Viceroy, Lord Irwin, now Lord Halifax, made a declaration on October 31, 1929, in which he first referred to Mr. Montagu's pronouncement of 1917, and then indicated full responsible government as India's constitutional goal. He went on to say that it was "implicit in the declaration of 1917 that the natural issue of India's constitutional progress as there contemplated is the attainment of Dominion status." He then announced a Round Table Conference of British and Indian leaders of all interested groups to make constitutional proposals to Parliament.

Dominion status, here given in an undated promise, was demanded immediately by the nationalists; the British felt otherwise. Civil disobedience was declared by Congress, and it was met with arrest by the Government, and the detention of political offenders. In the midst of this the Round Table Conference was called in the autumn of 1930, with all Indian elements present except the Congress, whose leaders were in jail. A second conference had to be called in 1931, and Mr. Gandhi was released to attend it, while terrorism was taking place in Bengal and a No-rent campaign was inaugurated among the peasants under Jawaharlal Nehru. When Gandhi landed in India after the conference he was at once returned into custody. Congress was outlawed; arrests with convictions to the number of 48,576 were made by June 1, 1932, according to a statement of Sir Samuel Hoare, then Secretary of State for India. A third Round Table Conference met in London in November 1932, and drew up proposals which were substantially the basis of the present constitution for India, which was enacted in 1935.

CLASSIFICATION
Changed to
~~CONFIDENTIAL~~ UNCLASSIFIED

Congress considered this sort of promise unsatisfactory, and, in October 1939, compelled its ministries to resign in the seven of India's eleven provinces where it had control. It did not, however, call for civil disobedience or any obstruction to the war effort. Consequently, in these provinces, administrative and legislative powers passed to the Governor in accordance with the constitution.

At the beginning of November 1939, the Viceroy tried again to get Congress and Muslim League support, offering to expand his Executive Council by adding Indian members, but the offer did not satisfy the Indian parties. Congress replied with a demand that India be promised her freedom at the end of the war. Late in the month it reiterated the demand, with a threat of civil disobedience if refused.

Meanwhile, the Muslim League continued to make communal demands and oppose the Congress. It wanted equality of power and position. When the Congress ministries resigned, the League celebrated "Deliverance Day". Early in 1940 the Viceroy gave Mr. Jinnah assurance that any new constitution would have to receive the approval of large minorities. The Government wished to retain the Muslim ministries in the three provinces where it had a majority, and in a fourth where it had been able to form a new ministry with the aid of other minorities, and it succeeded in doing so. The delicate position of the British in their diplomatic relations with the Islamic Near East was an additional incentive to placate the Indian Muslims. The Congress reply was to elect a Mohammedan, Maulana Abdul Kalam "Azad", as its president, to show an all-India, rather than communal Hindu, character, and so make a bid for Muslim support.

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
[illegible]

When elections for the new legislative bodies were held in 1937, Congress entered them and was victorious in most of India. It opposes the principles of federation provided in the constitution on the ground that the Indian States would be represented by nominees of their autocratic rulers instead of duly elected representatives of the people. The plan also did not please the Indian princes, and Federation has not been effected (see in paragraph 27).

f. The Nationalist Struggle Since the Outbreak of the War. At the outbreak of the war, the sentiment in India was against Germany, and it would probably have been easy, with a little tact, to marshal the press and Legislative Assembly on the British side. But the Government took advantage of its legal right to declare India in the war without consulting the Legislative Assembly. India was humiliated, and her goodwill toward the democratic cause was soured by the autocratic manner in which she felt herself treated. Her attention was, therefore, directed away from the need for prosecution of the war and centered instead upon her impotence to make her own decisions. The Working Committee of the Indian National Congress met on September 15 to declare that India could not associate herself in a war for democratic freedom when that freedom was denied her. But, if freedom were granted her, she would gladly associate herself with other free nations for mutual defense against aggression.

The Viceroy, after consulting with Gandhi, chief leader of the Congress, Jinnah, leader of the Muslim League, and others, announced that the British Government intended eventually to give India "Dominion status", and, to ascertain the constitutional changes necessary for achieving this, would consult with princes and political leaders after the war.

In March 1940, Congress again decided not to support the war effort, threatened to launch a Civil Disobedience campaign in the near future, and demanded an immediate declaration of Indian independence and the summoning of a Constituent Assembly, based on universal adult suffrage, to frame a new constitution. Aggression should be opposed, it said, by Gandhi's method of non-violence.

When the Muslim League met at Lahore on March 26, 1940, it demanded independence of India and partition of the country into separate Hindu and Muslim States; this is the scheme called "Pakistan". Both Congress and the Mahasabha, the Hindu communal organization, opposed any division of the country.

About this time (July 1940) Subhash Chandra Bose was arrested for sedition, and was to be tried in February 1941. The day before the trial, however, he disappeared, and is now said to be in Germany. On March 28, 1942, it was reported that he had been killed in an airplane accident off the coast of Japan, but later propaganda broadcasts were made to India with him as the alleged speaker.

After the fall of France, Congress voted to cooperate with the Government in the prosecution of the war, provided that there was a National Government at the center which was responsible to the legislature. Gandhi then withdrew from the Congress, because his principle of non-violence was being abrogated. Sir Tej Bahadur Sapru, a leader of the Moderates, who agrees with neither the Government nor the Congress but stands between the two, also asked for a National Government at the center.

The Government declined the Congress offer, and the League also opposed it.

In August, the Viceroy made an offer to enlarge his Executive Council by adding Indians of the various parties, but this offer again failed to influence the Congress.

In September 1940, Congress decided to withdraw its conditional offer to cooperate with the Government, called Gandhi back to leadership, and under his direction began a campaign of Civil Disobedience. This was to be by individuals, not by mass movement, and was to be "symbolic". Prominent Congressmen, selected by Gandhi, would court arrest by making anti-war statements in public, previously notifying the police. In this way large numbers of the most prominent political leaders, including Nehru and Rajagopalachariar were arrested and sentenced. The exact figure is uncertain but it seems to have been between 6,000 and 8,000.

While relations between the Government and Congress were blocked, relations between the Government and the Muslim League were also deteriorating. In July 1941, the Viceroy enlarged his Executive Council by creating five new posts, thus making a total of twelve, of whom seven were Indians, with an eighth to be an Indian when an imminent replacement was due. The Viceroy also appointed a National Defense Council of thirty members, including the four Muslim premiers of the provinces where representative ministries still functioned.

Congress, of course, derived no satisfaction from these developments, and the Muslim League was equally aroused. Mr. Jinnah compelled the three Muslim premiers of provinces where the League was in control to resign their appointments in the Defense Council, and he continued to call for "Pakistan".

Throughout the summer Hindu-Muslim riots were frequent.

In August, when the "Atlantic Charter" was framed by President Roosevelt and Prime Minister Churchill, India at once asked

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

if the third paragraph applied to India. This paragraph reads: "They (Roosevelt and Churchill) respect the right of all people to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them." Mr. Churchill in September stated that the paragraph referred only to those nations conquered by the Axis; he made clear that India and Burma were excluded. The country was angry and disappointed.

In the period between 1939 and early 1942, various British leaders, including Lord Zetland, former Secretary of State for India, and Mr. Amery, who now holds that office, made speeches to show that Britain could not give India self-government until the Indian political would agree on the terms of a new constitution, and in doing so would respect the rights of the Indian princes and various business interests which had investments in India.

On December 4, the Government of India announced that it was releasing all those political prisoners who, like Nehru, were guilty of only "symbolic" offenses. This move of conciliation was to encourage united action behind the war effort. On December 15, shortly before the Working Committee of the Indian National Congress was to meet, the Viceroy issued a special plea for unity in support of the war. On December 24, the Government proclaimed a state of emergency in Bengal, and on December 25 arrested 320 members of the Hindu Mahasabha. They were on their way to a conference in Bihar to meet at a place where, as early as September, the Government had denied them the privilege of meeting, lest riots should result between Hindus and Muslims.

During Christmas week, the Working Committees of the Congress agreed to support the war to the extent of blocking the aggressors,

(3665)

but not to the extent of aiding Britain. This resumption of violence as a method of resistance alienated Gandhi, who again withdrew from the Congress.

The Liberals--Sir Tej Bahadur Sapru and others--continued to urge Churchill to form a National Government.

The Working Committee of the Muslim League, meeting at Nagpur on December 27, 1941, adopted a resolution again opposing a united India and renewing the demand for "Pakistan".

In February, Generalissimo Chiang Kai-shek went to India and encouraged the Indians to rally to the war effort, at the same time urging the British to give India real freedom.

At the beginning of March the Azad Muslim Conference of nine Muslim religio-social organizations met in Delhi to oppose the Pakistan scheme, and adopted a program similar to that of the Liberals.

On March 11th, Mr. Churchill announced that the British War Cabinet had decided upon a plan to settle the constitutional problem in India and was sending Sir Stafford Cripps there to secure the acquiescence of leaders of the various parties. This announcement brought out the following alignments: The Hindu Mahasabha was at one extreme, with full Hindu communal demands; the Muslim League was at the other, with full Muslim demands including Pakistan; the Indian National Congress, offering a program somewhere between the two, was still asking for complete independence; the Liberal Group (Sapru and others), was asking for a program somewhat milder than that of the Congress; and the Depressed classes announced their adherence to the Liberal Group's plan. The Indian princes were warned by the Viceroy (Lord Linlithgow) that they might be expected to relinquish some of their most prized rights and prerogatives. The Sikhs, Anglo-Indians, and domiciled Europeans were not invited to the formal

(3665)

discussion with Sir Stafford, but were consulted informally.

The British War Cabinet's proposals provided for the following:

(1) Dominion status after the war of an Indian Union to be composed of those provinces and States which wished to accede.

(2) Separate Dominion status for provinces not acceding to the Union.

(3) Calling of a constituent assembly after the war to draw up the terms of a new constitution.

(4) Revision of treaties with the Indian States.

(5) Safeguards for minority rights.

(6) Retention of defense during the war in British hands.

(7) Immediate Indianization of the Viceroy's Council.

After negotiations and conferences in India during several weeks, Cripps returned to England on April.12, his plan rejected by all the important Indian parties. The failure of the scheme was partly due to the fact that nothing was being offered to India for the immediate present--Gandhi described the proposals as "a post-dated check"--and partly because of the following specific conditions, which were considered inacceptable:

1. The scheme opened the way for partition of the country into two or more separate political entities, but the Congress viewed such a partition as potentially disastrous. The considerations on this point are briefly as follows. One of the chief accomplishments of the British rule has been the administrative unification of India into a single political entity. There was never a time in India's past when so much of the country was so united, nor had any previous unity lasted as long as the 85 years of the British rule since the

Sepoy Mutiny. Yet every great Indian ruler before the British had recognized the importance of unity and had endeavored to achieve it. Without it war has always been inevitable between the northwest, which is not economically self-sufficient, and the rest of India, on which the northwest must depend. It was precisely the northwest that would have been expected not to join the proposed Indian Union, because it is Muslim, and in the "Pakistan" plan of the Muslim League it would have constituted an independent Muslim state. The provision for possible partition was offered by the British War Cabinet as a concession to the principle of self-determination; but Congress obviously felt that it vitiated a higher principle, namely, the safety of India itself. Mr. Graham Spry, a member of Sir Stafford's staff, said on May 11 that the British did not desire a partition of India, but inserted provisions for it to give the Muslims a bargaining point in dealing with the Hindus.

2. The scheme continued to reserve for the British all control over the army. The issue of the army has always been viewed by the nationalists as one of the most crucial before the country. By the present constitution the expenditures for the army are the first charge against the Indian budget. But the expenditures are drawn up by the India office in London, which consults with the Governor-General of India, and are not alterable by the Indian Legislative Assembly (see paragraph 27). They go into force without being votable by the Assembly. Further, it has regularly been true in India that a large army controlled the country, and the controller of the army therefore dominated the land. To the Congress no offer could be satisfactory that left the army under complete control of the British instead of a minister responsible to the elected representatives of the Indian people. They wanted some kind of civilian

(3665)

minister or secretary of war, even though the actual command in the field would remain with Wavell under the British War Council. Mr. Spry said that, by retaining full control of the army, Britain was forestalling any possibility that a Gandhi-led India would make a separate peace.

3. The proposed Indianization of the Executive Council did not in itself provide an Indian government responsible to the legislature. The scheme provided that the Council should continue to be appointed by the Governor-General. He would have the power to appoint such persons as he wished without any restriction except that they should be Indian. Their demand was for a Cabinet on the British model, though they were by no means clear as to how a Cabinet of the British model could be established except on the basis of a Parliament of the British model.

4. There was no statement that in the proposed constituent assembly to meet after the war and frame a constitution the autocratically governed Indian (native) States would be represented by elected representatives of the people. The representatives were instead to be nominated by the princes. This arrangement was in contradiction to the demand which Congress has been making for democratization of the Indian States.

Attitude of Congress. Congress in refusing the Cripps proposals affirmed its intention to resist Japan. Nehru called upon Indians to come to the armed defense of their country. It may be suspected that the Congress feels that the British are failing in defending India and that therefore the hope for the country's safety must increasingly be in the hands of the Indians themselves. There may have been an additional point: newspaper stories indicated some belief in India that America was to join with Britain in guaranteeing

Indian self-rule. The proposed agreement would then be tripartite. Indian leaders may think that such an obligation to America might prove embarrassing in the future.

Attitude of the Muslim League. The attitude of the Muslim League at first appeared to be one of elation at the provision for possible partition. In the end, however, the League rejected the proposals because it wanted partition to be decreed without reference to any expression of opinion by the population of the affected areas as now constituted politically. Readjustment of provincial borders might have been needed to get predominantly Muslim regions as political units. Possibly the League did not think that the partition scheme would stand the test of a vote. It may be that the League was surprised, when the scheme was announced, at the measure of its own success; but on recovering from its surprise decided to raise its demands.

Attitude of Lesser Groups. The Sikhs and the Mahasabha found the proposals unacceptable. The Sikhs objected to the prospect of becoming a minority in a Muslim state. They fear the Muslims, but not the Hindus. The Mahasabha was against partition; other items in the program were secondary in its view.

Late in April the Madras branch of the Congress party, led by Mr. Rajagopalachariar, anxious to oppose Japan with a united India, adopted a measure to seek a rapprochement with the Muslim League, if necessary by agreeing to partition of India on the Pakistan scheme.

At the beginning of May the Working Committee of the Congress adopted resolutions repudiating Pakistan and the action of the Madras branch of the Congress, and calling for non-violent non-cooperation as the method of resisting the Japanese (see above in sub-paragraph d). Mr. Rajagopalachariar adheres to his previous stand, and Congress is therefore now divided.

29. Foreign Policy.

The official foreign policy of India naturally coincides with that of Britain. Often, however, Indians feel that the country's own interests do not correspond exactly with those which the Government adopts under the leadership of London. For example, at the time when Italy was advancing into Ethiopia the Indian National Congress publicly deplored the failure of Britain to take vigorous steps in opposition. Again, when the war broke out in 1939 and India was put into the war by declaration of the Governor General, the Congress was aroused because this step, though constitutional, was taken without consulting the Legislative Assembly.

India has certain specific problems with her immediate neighbors, which do not directly concern the rest of the Empire. The most important of these is that of her relations with Afghanistan on the northwest frontier. All the historic land invasions of India have come through passes leading into India from Afghanistan, and India is a constant temptation to the rulers of that country whenever they feel strong enough to attempt aggression. The latest was the Third Afghan War in 1919. All India's military defense has heretofore been based on the vulnerability of the northwest frontier, and other frontiers have been left unprotected. There have been questions of relations with Tibet, largely matters of commerce, but there has been no war since the time of the military expedition to Lhasa in 1903-4, which imposed a treaty upon the Tibetans.

India's attitude towards Japan was long colored by the admiration she felt for that country after its victory over Russia in 1904-5. That victory gave to Orientals the hope that they might compete in arms with Occidentals, and, when nationalist

CLASSIFICATION
Changed to
[redacted] UNCLASSIFIED

sentiment began to grow in India, gave Indians some confidence that they might win their way with Britain. This admiration for Japan was accompanied by a vague tinge of friendship, which lingered until the past decade when the Japanese aggression against China alienated India's goodwill. Meanwhile, Japan's economic development ran counter to that of India, though not on the total manufacturing program, but only on limited subjects, primarily textile production. The mills of each country were seeking the Indian market, which had once been a monopoly of Lancashire. India had an advantage in producing her own raw cotton; while Japan had to import hers. High import duties were put on Japanese finished goods imported into India, so as to protect the native industry. An agreement was reached on the export of raw cotton and the import of finished goods, duties were adjusted; but when the war broke out with Japan both sides were still dissatisfied by the solution which had been reached.

When Japan started into Manchukuo in 1931 India was surprised, but no real resentment appeared until the recent campaigns against China from 1937 on. The Indian Nationalists put on a boycott against Japanese goods--doubtless without any dissatisfaction to the Indian industrialrialists--but it was not very effective. The friendship between Nehru and Chiang Kai-shek strengthened Indian sympathy for China and weakened Japan's position. The recent victories of Japan have heightened her military prestige, but India still dreads the prospect of a Japanese invasion. Between ~~India~~ Japan and Britain, she prefers Britain; but between either and full self-government, she prefers the latter and continues to agitate for it. There exists now a great deal of antecedent hatred and fear of Japan, which could be utilized to increase Indian opposition.

(3665)

Toward America, Indian feeling has long been excellent. Though we are regarded as materially minded and unspiritual, we are also considered to be amazingly capable in scientific invention and industrial development; and, the world being what it is--even in India--we are admired. We also get credit for a liberal attitude toward the Philippines in our willingness to give those islands their freedom. In the months of March and April, 1942, we injured our standing with India by the position we took on the British War Cabinet's proposals carried to India by Sir Stafford Cripps. Injudiciously, personages in our country publicly endorsed the proposals before there was any Indian response to them, and our press treated the whole discussion in India and India's refusal of the offer as though the Indians were merely being unreasonable and childish. Gandhi, who is the most influential person in India, though mediaeval in his economics and mystical in his political methods also voiced resentment that America was sending arms and troops to India, instead of arming Indians. He and others expressed a suspicion that this policy and the presence of the Johnson-Grady mission in India were the first stages in an American effort to join Britain in the economic exploitation of India. Our good position is impaired but not lost, and with the exercise of care we should be able to recover it and have India's hearty support for any troops we may send there.

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

30. Important Alien Groups.

There are no "alien"groups of any large size in India. Perhaps the only people who might come within this category are the tribesmen of the northwest frontier. They are not aliens in the sense of being foreigners, since they have long been inhabitants of their mountain terrain. But they are a recalcitrant set of tribes who periodically break loose and pillage their neighbors or the villages of the plains. For a number of years the Government has dealt with a few tribes by recruiting them in a frontier force and paying them well.

The tribes are believed to number about three million; they are called by the generic term, Pathan. The term is a linguistic one meaning a man who speaks Pakhta or Pashtu, and the tribes themselves are distinguished by different names, such as Usufazais, Orakzais, Mohmands, Afridis, Mahsud, and Wazirs. All are Muslim. They wring a meager sustenance from the hard strong soil of the mountain valleys and slopes, supplemented by forays into British districts. They are a restless, warlike people, who hold the code of the blood feud and vendetta. The poorness of their land makes brigandage an attraction, almost a necessary pursuit. Every few years one or another or all of the tribes take up arms against the British Government. Troops are ordered out, the tribesmen are overwhelmed, their leaders bolt into Afghanistan, and fighting is suspended until the next occasion.

One account of a recent outbreak will illustrate the usual course of events. In 1939, one of the tribal leaders, the Faqir of Ipi, for various reasons, raised among the Waziristan tribes the slogan "Islam is in Danger". His demand for a holy war was only taken up by a sub-section of the Tori Khel section of the Wazirs of Northern Waziristan. Their elders begged the Government to order a flag march of troops through their country so as to increase the credit of the loyalist element. This the Government did. The troops were heavily fired upon and had to fight their way out. Efforts to round off the matter before it developed into a major affair failed and there followed a war in which the Tori Khel were the only tribal section avowedly at war with the Government, but all the other tribesmen of the country were hardly more than nominally friendly, some joining in gangs to fight the authorities, and other conniving at such acts. Not until the fall of winter towards the end of 1937 were the Tori Khel and the bands of irreconcilables, under the daring leaders whom the faqir inspired by his agitation, beaten by extensive military operations into asking for peace. The faqir has not been caught and continues a troublesome influence. The summer campaign in 1937 involved the employment of 50,000 troops. Before they were withdrawn in the following winter 106 miles of new roads were made, opening up some of the hitherto inaccessible country in and about the upper reaches of the Shaktu river. The faqir of Ipi, however, assisted by several notorious outlaws continued to keep Waziristan, particularly the north, in a disturbed condition throughout 1938 and on into 1939.

These tribesmen could easily become the advance guard of an invasion from the northwest and would have no qualms about fighting in the plains of India. However, recent advices indicate that Pathans have been enlisting in the Indian Army in large numbers (a chance for a scrap of the present magnitude is not to be passed up) and will presumably remain loyal. The tribesmen of the Northwest Frontier Province are also much influenced by their nationalist leader Abdul Gaffer Khan, the "Frontier Gandhi", and many of them will follow the policies of the Congress party.

Along the coasts there survive a few relics of the historic French and Portuguese occupation of India. These little enclaves are completely dependent on British India economically.

French.

The French possessions comprise five settlements, which cover 203 square miles and have a population of 298,851 (1936). Soon after the fall of France the Governor of the French possessions in India declared his allegiance to the Free French. A few minor officials resigned and went back to France, but for the most part the French in India are said to be stanch supporters of General De Gaulle.

Pondicherry is the capital of French India. It is on the east coast, 105 miles south of Madras, and is a port of call, especially for French ships on the Colombo-Calcutta run. Ships lie about a mile from shore, load and unload by the usual small boats of this coast. There are three cotton mills, one oil factory, one ice factory. Area 115 square miles; population 187,870; chief exports rice, peanuts, ragi (a cheap cereal grain).

Karikal is south of Pondicherry, near Tanjore. Area 53 square miles, population 60,477. The port is merely an open roadstead. Chief trade in rice with Ceylon.

Chandernagore is on the banks of the Hooghly, 23 miles from Calcutta. Population 31,250. There is little there except a jute mill.

Yanaon on the east coast and Mahe on the west are even smaller places which complete the list of French possessions in India. The Settlements were represented in the French parliament by one Senator and one Deputy, and the people were full-fledged citizens of France. The Indian rupee is common legal tender.

Portuguese.

The Portuguese territories in India are more important, not only because they are somewhat larger, but because they are much less under the political domination of the Government of India. New Goa, the capital, has an excellent harbor and frequent communication with Lisbon. It would be strange if axis agents were not using Goa as a base for intelligence reports, if for nothing else. Although no positive evidence is at hand, it may be assumed that axis agents are to be found in Goa just as they are infesting Lisbon.

The Portuguese territories consist of the province of Goa, the tiny territory of Daman and the small island of Diu. All are on the west coast and are embedded in the province of Bombay. The total population is 579,970.

Goa covers 1,301 square miles. The language used is the Konkani dialect of Marathi and Portuguese. Since the establishment of the dictatorship in Portugal, the Government of Goa has been centralised. All important financial and administrative acts require the sanction of the Lisbon Government. A press law very severely controls the freedom of the press and imposes heavy penalties on all "crimes" committed by newspapers. Every paper has to be previously censored by official censors, and so also the publication of books, brochures, and pamphlets.

Goa is connected by rail with the M. and S.M. Railway and the harbor, Mormugao, is the natural outlet for the territory served by this line. Goa has its own telegraph system, which is linked with the Indian system. The currency is the monopoly of the

CLASSIFICATION
Changed to [illegible]
UNCLASSIFIED

Banco Nacional Ultramarino, which acts as the State bank of issue.

Goanese have migrated extensively to all parts of India, expecially as domestic servants. About half are Roman Catholic, the others Hindu.

The settlement of Daman lies at the entrance to the Gulf of Cambay, about 100 miles north of Bombay. Area 22 square miles; population 17,566.

Diu is an island lying off the southern extremity of the Kathiawar peninsula. It has a small but excellent harbor, where vessels can safely ride at anchor in 2 fathoms of water. Area, 22 square miles; population 13,844.

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
[redacted]

Section V

ECONOMIC

31. General.

India is one of the world's greatest producers and exporters of agricultural and mineral products. Two-thirds of her population of 389,000,000 depend for their livelihood upon agriculture, pasture, and the exploitation of minerals. Modern industry is limited, though the Census of 1931 listed more than 10 percent of those gainfully employed as engaged in industry. The bulk of those described as industrial workers, however, were really old-fashioned handicraft artisans; modern factories employed in 1939 less than 2,000,000 persons, or about ½ of 1 percent of the total population. Trade in India is dependent upon the railroad system, which is the most highly developed in all Asia. Good roads are few, except in southern India; the country's many rivers are not widely used for the transport of goods, except in Bengal and Assam.

India's chief food crops are rice and wheat. In 1939-1940 India produced 25,794,000 tons of rice, and, in 1940-1941, a little more than 10,000,000 tons of wheat. (Figures are for the fiscal year, which begins on April 1 and ends on March 31.) Bengal is the chief rice-producing province, while the Punjab is the largest wheat grower. In 1940-1941 India was the world's largest producer of sugar cane, growing 5,720,000 tons; smaller quantities of barley and maize were also produced. And India has long been one of the world's great tea-growers.

Ground nuts are the largest of the vegetable oilseed and nut crops in India, with a crop of 3,410,000 tons in 1940-1941; cotton seed follows with 2,110,000 tons in 1939-1940; rape and mustard seed amounted to 1,083,000 tons in 1940-1941, linseed to

CLASSIFICATION
Changed to
UNCLASSIFIED ~~CONFIDENTIAL~~

422,000 tons, and sesamum to 417,000 tons.

India has more head of livestock than any other country in the world--at least 311,000,000 in 1935, of which 208,000,000 were cattle and buffaloes, 53,000,000 sheep, 43,000,000 goats, 2,411,000 horses, 2,092,000 donkeys, and 1,127,000 camels. Indian cattle and buffaloes, however, include the world's largest collection of scrub and excess livestock. It is estimated that 125,000,000 of India's bovine population are superfluous and uneconomical. Cattle and buffalo are sacred animals--which cannot be killed--to India's Hindus who comprise more than 70 percent of the population. According to Indian authorities this religious prejudice against the slaughter of cattle and buffalo is one of the chief causes of the tremendous excess of low grade livestock in India. This same prejudice would arouse fierce indignation among the Hindus against any effort on the part of an occupying army to use India's excess cattle and buffalo for meat.

Fishing is the principal occupation of some 75,000 people; the total annual catch is very roughly estimated at 700,000 tons. The chief fishing regions are the Madras coasts, Bengal delta, Hyderabad State, and the Bombay area.

Despite these impressive figures on food crops, livestock, oilseeds, and fisheries, India does not produce enough food to feed its own population. Large quantities of rice have regularly been imported from Burma and other countries of southeast Asia. Even with these imports, which counterbalanced India's food exports, large sections of the Indian population simply did not get enough to eat. Now that imports of Burmese rice are no longer possible, acute food shortages should be expected. If India becomes the scene of large-scale land fighting, and transport and agricultural life are

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

1939 some 3,100,000 tons of iron ore were taken from the mines of Bihar and Orissa, while in 1939-1940 about 25,000,000 tons of coal were extracted from the fields of eastern Bihar and westerm Bengal. India is, however, one of the world's great sources of manganese, providing 858,000 tons in 1939 and is the chief source of high quality mica, producing 123,000 hundredweights of dressed mica in 1938. Manganese is mined in the Central Provinces, while mica is extracted chiefly in Bihar, though some comes from Madras. India is also a source of copper ore and copper matt chromite, ilmenite, and of magnesite; and produces a small part of her requirements in rubber and oil.

Although inferior to that of Burma in both quantity and quality, India's timber industry is not negligible. Total production in 1941 was expected to come close to 500,000 tons.

The following table gives data on the output of minerals in India:

CLASSIFICATION Changed to UNCLASSIFIED [redacted]

disrupted, widespread famine may result. Troops of an invading army can "live off the land" in India only by depriving the population of essential food supplies, or by killing animals held sacred by the majority of the people.

Jute and cotton are India's largest "industrial" crops. Jute is grown chiefly in Bengal, and spun and woven in the jute mills that line the Hooghly River above and below Calcutta. More than 13,000,000 bales (of 400 lbs. each) of raw jute were grown in northeastern India in 1940-1941. The loss of markets because of the spread of the war, and the shipping shortage have causedthe Government to restrict jute production, and a crop of only 8,423,000 bales is expected in 1941-1942. The Government is in favor of the conversion of almost half of the jute acreage to food crops, but reports of a strenuous drive in this direction have not yet been received.

Production of all types of manufactured jute, including twist and yarn, amounted to 1,101,000 tons in 1940-1941. Stocks of Hessian cloth and bags totalled 259,000,000 yards in November 1941; of sacking cloth and bags, 163,000,000 yards.

Cotton is grown chiefly in the Central Provinces and Hyderabad State; it is spun and woven chiefly in Bombay, Ahmedabad, and a dozen smaller centers in different parts of the country. About 5,785,000 bale (of 400 lbs. each) were grown in 1940-1941; a slightly smaller crop is expected in 1941-1942. Total production of cotton piece goods in 1940-1941 amounted to 4,269,400,000 yards.

Tobacco is another of India's important industrial crops, for production is second only to that of the United States; but American tobacco is much superior in quality to Indian.

Although India's mineral resources are very great, yearly production of such key commodities as coal and iron is not large. In

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

Mineral Production of India

Mineral	Output		Year
coal	25,056,000	long tons	1939-40 (April 1-March 31)
iron ore	3,116,087	metric tons	1939
petroleum	2,250,000	barrels	1940
mica (dressed)	123,169	cwts.	1938
copper-refined	6,340	metric tons	1939
manganese ore	858,220	metric tons	1939
chromite	49,925	metric tons	1939
magnesite	25,611	long tons	1938
ilmenite	252,220	long tons	1938
monazite	5,221	long tons	1938
zircon	1,450	long tons	1938
salt	1,523,000	metric tons	1938
saltpetre	8,200	metric tons	1938

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

32. Manufacturing.

General. Modern industry is still very limited in India. The country possesses only one great center of heavy industry--Calcutta and the triangle 150 to 200 miles west and northwest of it--one great center of light industry, Bombay and environs, and about a dozen smaller industrial centers of varying degrees of importance. India is particularly weak in machine tool industry and heavy engineering--she produces only the simplest machine tools, very little industrial machinery, no radios, and no automobile, aircraft, or marine engines. Although much has been written about the expansion of war industry in India, the facts are that government munitions plants, which employed 16,000 before the war, are now employing about 30,000; in the same period Australian munitions plants have expanded from about 5,000 to at least 90,000. American authorities in Calcutta reported early in 1942 that India's war industry could not keep one division equipped in the field.

Managing Agency System. Most of the leading concerns of India are operated by firms of managing agents, the most important of which are British. These managing agents have generally been long established in India; they have a sound reputation and good credit with the leading banks, which again are British. Of the thirty-three leading managing agency firms, twenty-four are European (i.e., British), six are Indian, and three are Indo-European, that is, the partners are both Indian and European. Calcutta is generally regarded as a center of British capital, while Bombay is considered a center of Indian capital. Indian industrialists, and Indian nationalists generally, strongly resent the great extent of British control over Indian industry, finance, commerce, and economic life in general. It

(3665)

CLASSIFICATION Changed to UNCLASSIFIED [redacted]

should be noted that the great Tata iron and steel works, the keystone of all Indian war industry, is operated by the Indian firm of Tata, Sons and Company, Ltd.

Number of Workers. All factories in India employed in 1938 little more than 2,000,000 workers, even including those hired seasonally in cotton ginning plants and in the numerous tea and sugar factories. Textile mills alone account for 963,400 workers, or just about one-half of the grand total. Engineering works of all types account for 257,715; metals and minerals (chiefly iron and steel) 60,000; and the rest are distributed among a wide range of consumer industries and seasonal agricultural establishments.

Output. The output of some of the chief industries is shown by the following figures: cotton mills, 4,269,000,000 yards in 1940-41, and 2,601,000,000 yards in the 7 months ending October 1941; jute mills, 1,100,000 tons in 1940-41, and 701,600 tons in the 7 months ending October 1941; finished steel, production in December 1941 was at the rate of 1,038,000 tons annually, but new units are expected to come into production in 1942; paper, 1,183,957 tons in 1938-39; Portland cement, 1,169,894 tons in 1937-38.

War Industries. India's output of war materials depends chiefly upon her iron and steel industry, her 13 or 14 government ordnance plants, the 23 railroad workshops partly or wholly engaged in munitions production, and the 200 or more privately-owned workshops which turn out many types of general engineering stores. In addition, India's great textile industry turns out vast quantities of clothing; the Government Harness and Saddlery Factory and private concerns produce large quantities of leather goods, web equipment, and tarpaulins; India has also been a large supplier of timber and so far has been able to furnish foodstuffs for her troops both at

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

home and overseas. India produces only a few chemicals, assembles some motor vehicles, including armored cars, and a tiny number of aircraft, and does produce a small fraction of her requirements in oil and gasoline.

Ordnance Plants. The chief ordnance plants in India are the Metal and Steel Factory at Ichapur (Ishapore), the Rifle (and Machine-Gun) Factory also at Ichapur, and the Gun and Shell Factory at Cossipore. Cossipore is on the east bank of the Hooghly River just north of Calcutta, while Ichapur is a dozen miles farther north. These plants were in existence before the war, as were the Gun Carriage Factory at Jubbulpore in the Central Provinces, the Ammunition Factory at Kirkee, near Poona in Bombay Province, and the Cordite Factory at Aruvankadu in the Nilgiri Hills, Madras Province. All these plants have been expanded since September 1939, the Metal and Steel Factory in particular being completely rebuilt and thoroughly modernized.

Besides the expansion of older ordnance plants, new ones have been built in India during the last two years. A new high explosives plant has been built at Kirkee, site of the older ammunition plant and should already be in operation. In November 1941, the following new plants were under construction: fuse and primer factory at Parel, north of Bombay; cartridge case factory at Kalyan, also north of Bombay; small arms ammunition plant at Jubbulpore, and a scientific instruments plant in Calcutta. A plant for the production of Bren Guns may be under construction in Hyderabad, capital of Hyderabad State; similarly a shell and mortar bombs plant may be under construction at Kanchrapara, in Calcutta. Detailed information on the output of munitions in India is available in secret documents of the Government of India already in the hands of the War Department. Some further data is expected and will be forwarded as soon as received.

The work of the ordnance factories is supplemented by three railway workshops, formerly employing 8,200 men but now completely turned over to munitions production, and part of the force of twenty other shops is engaged to some extent in munitions work. A total of 13,000 railway workshop employees is stated to be engaged in munitions production, chiefly on the manufacture of shell components.

The 200 private engineering concerns are largely responsible for the production of the many engineering items so essential in modern welfare--gasoline tanks, water tanks, workshops, bridges, hangars, cranes, signal equipment, etc. Most of the companies engaged in this work are concentrated in the Calcutta area. Trawlers and smaller naval vessels are being constructed in Calcutta, Bombay, and several other ports.

Chief Industrial Centers.

1. Calcutta and Environs. India's coal, iron, steel, and heavy engineering are all located within an area 155 miles west and 226 miles northwest of Calcutta. In 1939-40 the mines there yielded 25,000,000 tons of coal. The main iron ore mines of India are located at Gorumahisani, Gua, Noamundi, and Jaraikela, roughly 150 to 200 miles west by south of Calcutta. At Jamshedpur (Tatanagar) 155 miles west of Calcutta, i.e., about halfway between the coal fields and the iron ore mines, is the great Tata iron and steel works, the largest single steel-producing unit in the British Empire. The Tata works is now producing pig iron at the rate of 1,250,000 tons annually, and its finished steel production should reach an annual rate of 1,000,000 tons a year. Tata turns out a wide range of special steels, described in some detail in the Strategic Survey of Northeast India--

CLASSIFICATION Changed to UNCLASSIFIED

electric steel, acid steel, bullet-proof armor steel, high-speed steel, stainless steel, and chrome molybdenum steel for aircraft. Companies associated with Tata turn out at Jamshedpur tinplates, rods, electric cables, steel-mill rolls, castings, wire, and wire-nails. With the acid steel it has lately begun to produce, Tata has set up a plant turning out, for the first time in India, railway wheels, tires, and axles. Tata also has established a plant for the production of benzol and toluol, used in the manufacture of high explosives; and Tata has for some time been one of several manufacturers of sulphuric acid.

In the midst of the coal fields, at Burnpur and Kulti near Asansol, is the only other large iron and steel complex in India. The Indian Iron and Steel Company at Burnpur and at Kulti produces basic pig iron for steel-making and foundry iron for castings; the total output is probably about 600,000 tons a year. Burn and Company are the managing agents for these iron works; they also supervise a new steel plant that has been set up nearby, the Steel Corporation of Bengal (abbreviated SCOB). It is reported that the present capacity of SCOB is about 320,000 tons ingots, giving 250,000 tons of saleable products in sections, plates, and sheets. Present equipment, it is said, might be able to make 450,000 tons of ingots from 400,000 tons of pig iron. Also managed at Burnpur by Burn and Company is the Indian Standard Wagon Company, which builds various types of railway rolling stock, but not locomotives.

Just outside Calcutta, at Belur in Howrah District, is the small steel mill of the National Iron and Steel Company, which employed 500 in 1938. Nearby is the brand new rolling mill of the Aluminium Production Company, which uses imported alumina. The company expects to manufacture 3,000 tons of aluminum per year.

In terms of men employed, jute manufacture is of course Calcutta's greatest industry: there are more than 100 jute mills along the Hooghly River, employing some 280,000 workers. Calcutta also has some cotton, silk, and hosiery mills.

Before the war there were in the Calcutta area nearly 150 engineering shops, employing 25,000 workers; 15 dockyards and ship engineering firms employing 15,000; and 12 railway workshops employing 12,000. Calcutta contains the Dunlop tire factory at Shahaganj in Hooghly District; the Bata shoe factory; the Government Harness and Saddlery Depot, which has now been converted into a leather manufacturing center; and the wide range of light industries commonly found in a great metropolitan center.

A comparatively recent development in the Calcutta area is the assembly at the Ford Motor Company plant of 750 military vehicles a month (chiefly of special types, such as armored vehicles, field artillery tractors, 3-ton load carriers, etc.). The chassis come from Canada while the bodies are manufactured in the Calcutta area. Dodge (Chrysler) are also said to be assembling nearly 500 vehicles a month. At Kharagpur, 72 miles west of Calcutta, are the great repair shops of the Bengal-Nagpur Railway. These shops are among the most modern and best-equipped in India.

Although the refineries of northeastern Assam are technically out of "the Calcutta area", since they are 800 miles northeast of Calcutta, this is perhaps the best place to treat them. The plant of the Assam Oil Company at Digboi has a refining capacity of 6,000 barrels daily; Dubbs cracking units have been installed, with a cracking capacity of 2,100 barrels daily.

2. Bombay, Ahmedabad, and Baroda. This area includes India's great cotton textile manufacturing centers, the chief of whic

CLASSIFICATION ~~CONFIDENTIAL~~
Changed to
UNCLASSIFIED

is Bombay itself. Cotton mills on Bombay Island alone employ more than 150,000 daily. In heavy industry and in most types of engineering, however, Bombay is quite weak. The city does have railway workshops employing more than 10,000, some general engineering shops, dockyards, ship engineering plants, metal stamping shops, and assorted light industries. The long-established General Motors assembly plant has now been expanded to a point where it employs 4,700 workmen and turns out each month at least 4,000 vehicles of all types; the Ford Motor Company plant at Bombay turns out monthly about 1,750 vehicles of all types, while the Dodge (Chrysler) plant turns out about 200 vehicles per month. Most of the bodies for the vehicles assembled in Bombay are produced in the Bombay area. Firestone has a new tire plant near Bombay which has now begun to manufacture special size truck tires as well; its rated capacity in ordinary tires is about 1,000 a day. The Hinds Cycle, Ltd. set up in 1939-40 the first bicycle producing factory in India. The Indian Tool Manufacturers, Ltd. is one of the few tool producing factories in the country. Lastly, the city does have a considerable number of consumer industries. And the fact may be repeated that two ordnance plants are being built outside of Bombay, at Parel and Kalyan. Kirkee, near Poona, southeast of Bombay, contains an ammunition plant and a new high explosives plant is also under construction.

Ahmedabad is important only for its 100 cotton textile mills, employing more than 100,000 workers.

Baroda State has only recently become a factor on the industrial scene. In its scattered territories it now contains the large Alembic Chemical Works (in Baroda City), a cement factory at Dwarka in Kathiawar, and a sulphuric acid factory at Petlad. Tata interests are setting up a heavy chemicals plant near Port Okha and have been

CLASSIFICATION Changed to UNCLASSIFIED [redacted]

operating for some time the great Okha salt works on the Gulf of Cutch. At Port Okha, on the northwestern tip of Kathiawar peninsula, there is an assembly plant for Studebaker cars; the maximum capacity of this plant is probably 500 cars per month.

3. Northern India (excluding Bengal, Bombay, and Baroda). Cawnpore in the United Provinces is the only large industrial center in all of "Northern India", as delimited above. It contains a dozen large cotton mills, the largest woollen mill in India, and is India's greatest leather-working center. It possesses both the Government Harness and Saddlery Factory and a large boot and equipment factory; the former of these alone is now said to employ 12,000 workers.

Lahore, capital of the Punjab, and Ajmer (on the Bombay, Baroda and Central India metre-gauge railway southwest of Delhi), both contain great railway workshops. Ajmer, in fact, has the only locomotive-building plant in all India--even if the plant at its best has built only 24 locomotives in one year.

Jamalpur, in northern Bihar, is the site of the largest locomotive repair shops in India, those of the East Indian Railway.

Karachi, the third largest port in India, and site of India's largest airport, is not important industrially, but may become so when a projected aircraft assembly plant is built there.

Finally, at Rawalpindi in northwestern Punjab, the Attock Oil Company has installed a new refinery, which has a refining capacity of 4,000 barrels daily and a cracking capacity of 2,500 barrels daily. A Duosol plant for the manufacture of aero-engine lubricating oil is under construction at Rawalpindi.

4. Central and Southern India. Jubbulpore in the Central Provinces should be mentioned here, if only for the fact that it has the Government Gun Carriage Factory and that two additional ordnance plants, mentioned above, are being built there. It also has half a dozen cement plants.

Hyderabad, capital of Hyderabad State, contains one of the larger railway workshops in southern India. Singareni in eastern Hyderabad State has the most southerly of India's important coal mines, and ships coal to the south. At Shahabad, near Wadi in southwest Hyderabad, is the largest cement works in southern India.

Vizagapatam, in northeastern Madras, has been one of India's chief ports; a shipbuilding yard has been under construction there, but in view of the Japanese menace, it will probably be left unfinished.

Madras, the leading city of southern India, is significant only for a wide range of consumer industries. Aruvankadu, in the Nilgiri Hills in western Madras Province, contains the Government Cordite Factory, which has recently been expanded.

Mysore State contains the only really important industries of southern India. At Bhadravati, in western Mysore, is the Mysore Iron and Steel Works, which burns charcoal, not coke. Its total output of pig iron and steel is tiny, less than 30,000 tons of pig iron annually, but it has recently purchased a complete rolling plant. Bangalore, in eastern Mysore, possesses the only existing aircraft assembly plant in India, that of the Hindustan Aircraft Company, set up and in part supervised by Americans. It can repair both land and sea planes (including the big two-motored "Catalina" flying boats). At Harihar, in Mysore, a plant is being built for the manufacture of machine tools.

Lastly, the following towns contain important railway workshops: Perambur, near Chingleput in Madras Province; Golden Rock, near Trichinopoly in Madras Province; and Hubli, in Dharwar District, at the extreme southern end of Bombay Province.

Maps of the distribution of factory workers in the "Engineering" and "Minerals and Metals" industries are furnished as Appendix I.

(3665)

CLASSIFICATION
[redacted] changed to
UNCLASSIFIED

33. Utilities.

Utilities are few in India. There is a moderate development of hydro-electric power, a small number of ice plants, several water and gas works, and a few sanitary installations.

a. Hydro-electric Development.

Water power is important for Indian industry since coal and oil are costly except in a few favored areas. As rainfall is confined to a few months and almost no rivers have sufficient water throughout the year, water must be stored for use in the dry season. Thus hydro-electric developments are most profitably associated with irrigation projects, the water being first used to drive turbines and then distributed over the fields. The principal hydro-electric plants are the following:

1. Bombay. Three plants managed by Tata Hydro-Electric Agencies Ltd. have a combined normal capacity of 246,000 H.P. They provide electrical energy for the city of Bombay, Bombay suburbs, Thana, Kalyan, and Greater Poona. Industrial concerns in the area consume more than half of the power furnished by the Tata Agencies. The tramways and the electrified portion of the G.I.P. Railway are also supplied by this power source. The rate for energy delivered to factories and railways averages 0.44 of an anna ($.00825) per unit.

2. Mysore. The generating station at Sivasamudram, near Mysore City, has a capacity of 60,000 H.P. An additional station with a capacity of 23,000 H.P. may now be completed. The transmission system consists of 650 route-miles of 78,000 and 37,500 volt lines with a total of 850 miles of circuit. Power is supplied to the Kolar Gold Fields, to Bangalore and Mysore cities, and to some 200 towns and villages in Mysore State.

3. Pykara, Madras. Owned and operated by the Government of Madras. Power is generated by the falls of the Pykara River in

CLASSIFICATION
Changed to [redacted]
UNCLASSIFIED

the Nilgiri Hills. The system has a peak load of 24,900 K. W. Power is transmitted to Coimbatore, which is the main receiving station as well as the chief load center, by means of a 50-mile double circuit 110 KV line.

4. Mettur, Madras. Owned and operated by the Madras Government. Supplies power to the districts of Salem, Trichinopoly, Tanjore, North Arcot, South Arcot, and Chittoor. At Erode the Mettur system is linked with the Pykara network and both stations can work in parallel when necessary. Peak load, 17,000 K.W.

5. Papanasam, Madras. Under construction by the Madras Government. To serve Tinnevelly District, Tuticorin, Koilpatti, Madura. Three 7,000 K.W. generators.

6. Jhelum, Kashmir. Owned and operated by the Kashmir State Government. 1,000 K.W. generator. Supplies power to State Silk Factory and lights city of Srinagar.

7. Ganges Canal Hydro-Electric Grid, United Provinces. Supplies current to 14 districts in the west of the province for household and minor industrial uses, and for irrigation pumping. Total of 29,700 K.W. available.

8. Uhl River, Punjab. The power station at Jogendernagar is equipped with three alternators each of 12,000 K.W. capacity driven by 16,000 horsepower turbines. Electricity is supplied to 19 towns in the Punjab, including the industrial centers, Amritsar, Lahore, and Ludhiana, and to the railway workshops at Moghalapura. Current is produced at 11 kv. and is stepped up to 132 kv. for transmission, the highest voltage for this purpose in India. Current conveyed 173 miles to Lahore.

b. Electric Current Characteristics.

Electric energy generated in the month of September 1941 in

CLASSIFICATION
Changed to
UNCLASSIFIED [redacted]

British India (not including Public Works Departments, Military Stations and Indian States) given in thousands of units:

Total energy generated	198,227
Domestic consumption	11,736
Commerical (offices, etc.)	10,259
Industrial power	125,119
Street lighting	2,600
Tramways	3,996
Electric Railways	29,592
Miscellaneous	1,408

A list of power plants in India was issued by the U.S. Department of Commerce, in January 1941. It covers about 80 percent of the electrical industry of India and is the only compilation of its kind available. It is given below as Appendix II.

c. Ice and Aerated Water Plants.

Ice manufacturing is usually combined with the bottling of carbonated drinks. There are 46 factories of this kind in India, employing a total of 2,072 workmen (1937). Detailed information on the location of these plants will be found in the various regional surveys. There are also a great many small bottlers, employing two or three workmen apiece, using hand power, whose product is likely to be charged with dysentery and typhoid bugs.

d. Waterworks.

In all of India there are 28 water pumping stations employing 20 or more workmen. Four are privately owned, the others operated by municipal or state governments. The total number of employees in these stations is 3,447 (as of 1937). There are, in addition, a number of smaller waterworks concerning which statistics are not available.

CLASSIFICATION
Changed to
UNCLASSIFIED

[redacted]

34. Railroads.

The railway network of India is the largest in Asia, but even that is insufficient for the needs of the country. India has 41,156 miles of railway, of which 21,154 are broad gauge (5' 6"), 15,899 metre gauge, and 4,103 narrow gauge (2' 6" and 2'). The track mileage of the country is about 56,000 miles, of which 11,000 are sidings.

The broad gauge railroads are the basic lines. They link the chief ports with the main centers of the interior, and provide the only through connections between Calcutta, Bombay, Madras, Delhi, Lahore, and Karachi. The metre gauge lines operate in four areas: (1) north of the Ganges River, (2) eastern Bengal and Assam, (3) from Kathiawar in western India north to the United Provinces and the Punjab, and (4) in southern India, chiefly south of the Bombay-Madras broad gauge line. The narrow gauge railroads (2' 6" and 2'), offshoots of the other lines, are scattered throughout the country in isolated groups. Cars on the broad gauge lines can pass from the far northwest to the extreme south; on the metre gauge lines this is not possible, for there is no existing connection between the metre gauge lines of southern India and those of the north.

India has four main broad gauge railway systems, five systems with both broad gauge and metre gauge tracks, and three metre gauge systems of national importance. These are all Class I lines; in addition, there are some three dozen Class II and Class III railways which are relatively unimportant.

Most of the lines are now owned and operated by the Government of India, under the direction of the government-appointed Railway Board. Some government-owned lines are operated by private companies; some lines are owned and run by the Indian (native) States; but in actual practice, particularly in war-time, all lines are con-

(3665)

CLASSIFICATION [redacted]
Changed to
UNCLASSIFIED

e. Gas Works.

Latest compilations show 13 gas works employing 1,472 workmen. These include manufacturers of oxygen and other commerical gases. There seem to be only two works producing for household and industrial purposes, one in Calcutta, the other at Bombay.

f. Sanitary Works.

In the few cities where sanitary systems are installed, they frequently serve only a part of the population and often fail during the summer months because of lack of water. Sanitary facilities are abysmally meager.

(3665)

CLASSIFICATION [redacted]
Changed to
UNCLASSIFIED

trolled by the Railway Board.

All the railroads of India carried in 1940-41 a grand total of 92,780,000 tons of freight. The average freight haul in 1940-41 was 272.6 miles long. Details of tonnage carried by each of the statistics relate to 1937-38, the last year for which full data is available. Present conditions are discussed below.

The broad gauge lines in March 1938 had a total of 5,321 locomotives, 9,364 passenger coaches, and 145,423 freight cars. The metre gauge lines of northern India had 1,455 locomotives, 4,290 passenger coaches, and 37,183 freight cars, while those of Hyderabad, Mysore, and the rest of southern India had 791 locomotives, 2,208 passenger coaches, and 12,344 freight cars. Freight cars on the Class I railways had a total capacity of 3,481,846 tons. The capacity and types of rolling stock, by railroads, and details of gradients and curves are given in Appendix VII of the Survey of Northeast India.

The premier line in India is the East Indian Railway, which serves the rich, fertile and densely populated area of the Ganges valley between Delhi and Calcutta. It has a total route mileage of about 4,400 miles, its main lines from Calcutta to Allahabad (512 miles) are double-tracked all the way. The permanent way consists of steel rails varying in weight from 85 to 115 lbs., laid on iron and wooden ties; the line is ballasted throughout with stone; and the ruling gradient is 1 in 300.

The North Western Railway--third largest system in terms of freight carried--has 6,946 route-miles, an even greater number than the East Indian Railway. The North Western tracks meet the East Indian Railway lines in the upper Ganges valley and continue northwest through the Punjab up to the frontier with Afghanistan; the chief line of the system, however, is probably the double-tracked line running southwest from the Punjab down to Karachi, capital of

(3665)

[redacted]

Sind Province, and third largest port of India. The whole North Western System was built with military considerations in mind, and more than 1,200 miles of it are designated to this day as "Military" lines. The main lines generally have 90 lb. steel rails, the branches 60 to 75 lbs.; ties are wooden, cast iron plates, and steel troughs. The line is ballasted with broken stone, shingle, and broken brick; the ruling gradient on the commercial lines is 1 in 300, but there are important exceptions--the Lahore-Peshawar run, for example, is 1 in 100. On the main military lines the ruling gradient is 1 in 100, but on some of the branches it is 1 in 25.

The Great Indian Peninsula Railway has the chief lines serving the great port of Bombay. Its main tracks run northeast to the large cities in the heart of the Ganges Valley; east to Nagpur, capital of the Central Provinces; and southeast towards Madras. The entire system in the Bombay area and its immediate hinterland--where the railway climbs from the coast at Bombay over the coastal range of mountains called the Western Ghats--is worked by electricity. The permanent way consists of 82 to 100 lb. rails laid on wooden, pot, and trough ties. The line is ballasted with broken stone and sand; the ruling gradient varies from 1 in 100 to 1 in 200--the mountains near Bombay are climbed by a grade of 1 in 37.

The Bengal-Nagpur Railway, besides furnishing the Calcutta area with its best connections to Nagpur in the Central Provinces and toward Madras to the southwest, is also the chief line linking India's coal mines, iron ore mines, and iron and steel producers. The line has a route mileage of 3,400 miles. The permanent way consists of 75 lb., 85 lb., and 90 lb. steel rails laid on wooden, steel, and cast iron pot ties. The line is ballasted with stone and has ruling gradients ranging from 1 in 100 to 1 in 200.

Of the other Indian railway systems, the more important are

CLASSIFICATION
Changed to [redacted]
UNCLASSIFIED

the Bombay, Baroda, and Central India Railway, which connects Bombay with Baroda and Rajputana to the north; the Bengal and Assam Railway (product of a recent merger of the Eastern Bengal Railway with Assam-Bengal Railway), whose main lines link Calcutta with the rest of Bengal and with northern Assam, and whose chief branch line runs from Chittagong to Tinsukia in northeast Assam; the Madras and Southern Mahratta Railway, the chief line serving Madras and linking it with the other systems of southern India; the South Indian Railway, which is the only line in the extreme southern end of the peninsula; and the Nizam's State Railway of Hyderabad State. These five lines all have both broad gauge and metre gauge tracks. In addition, there are three metre gauge systems: the Bengal and North Western Railway, which has an extensive network of lines in northern Bihar and eastern United Provinces; the Rohilkund and Kumaon Railway, which serves the northern United Provinces; and the Jodhpur Railway, which provides the only east-west route across the great Rajputana desert.

Details on the road bed and gradients of these last eight lines are given in the accompanying table.

CLASSIFICATION
Changed to
UNCLASSIFIED
~~[illegible]~~

Railroad	Permanent Way			Ruling Gradient
	Rails	Ties	Ballast	
Bombay, Baroda and Central India				
1. Broad gauge	82 lb. to 90 lb. steel	wooden oval pot steel trough	broken stone gravel shingle	1 in 500
2. Metre gauge	60 lb. steel	wooden steel trough	stone kunkur sand concrete	1 in 150
Bengal and Assam				
1. Broad gauge	90 lb. steel	wooden steel cast iron	brick stone shingle	1 in 300
2. Metre gauge	50 lb. to 60 lb. steel	wooden	brick stone shingle laterite	1 in 200 except near bridges
Madras and Southern Mahratta				
1. Broad gauge	90 lb. to 80 lb. steel	wooden cast iron pots	sand stone	1 in 80 to 1 in 177
2. Metre gauge	41 1/4 to 75 lb. steel	wood	stone gravel sand moorum	1 in 100
South Indian				
1. Broad gauge	60 lb. to 90 lb. steel	wooden steel cast iron pots	stone sand	1 in 100
2. Metre gauge	40 lb. to 75 lb. steel	wooden steel cast iron pots	broken stone laterite gravel	1 in 200
Mizam's State R.R.				
1. Broad gauge	75 lb. to 85 lb. steel	wooden steel cast iron pots	stone sand moorum earth	1 in 100
2. Metre gauge	50 lb. to 66 1/4 steel	steel wooden	stone sand moorum	1 in 133 to 1 in 108
Bengal and North-Western	50 lb. steel	wooden	kunkur broken brick shingle	1 in 300
Rohilkund and Kumaon	44 1/4 to 50 lb. steel	wooden	kunkur broken brick shingle	1 in 280 1 in 500
Jodhpur	36 lb. to 60 lb. steel	wooden steel trough	stone marble	1 in 120

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

The War and the Indian Railroads.

a. Condition of rolling stock. The rolling stock of the Indian railroads has deteriorated during the present war, and probably will continue to do so. At the same time that total freight carried is reaching new heights, three railroad repair shops, and part of the capacity of many others, have been turned over to war production. Freight cars are now sent to the repair shops less frequently, and repairs are admittedly less thorough-going. Outworn stock, moreover, is kept in service because India, which used to depend in part for rolling stock on Great Britain and other foreign countries, now is finding it almost impossible to import new equipment.

b. Carrying capacity of the railways. The Indian railroads are now carrying more freight than ever before in their history. This they are doing despite the fact that 7½ percent of the metre gauge locomotives and 13 percent of the metre gauge freight cars have been sent to the Near East. Only by importing additional rolling stock can a substantial increase in carrying capacity be achieved. This is not to say, however, that all possible steps have already been taken to increase carrying capacity. From the beginning of the war until the end of 1941, passenger traffic on the Indian railroads rose steadily. Only since the beginning of 1942 have serious steps been taken to cut down this traffic. The resulting release of locomotives and personnel will help to increase freight carrying capacity; but the chief need is undoubtedly fresh equipment.

35. Roads.

Roads in India are few, bad, and slow. Total road mileage in 1939 was 319,131. Almost a third of this mileage (99,000 miles) is unmotorable, being nothing but two tracks made by cart wheels. "Fair weather" roads amounted to 122,366 miles; these roads are none too good under the best of circumstances and are impassable during the rains. There are about 98,000 miles of "all-weather" roads, none of them high-speed thoroughfares. Of these, 66,000 miles are water-bound macadam and 32,000 miles are asphalt or tar.

There are four main trunk roads which stretch diagonally across the country and form the framework to which most of the subsidiary roads are linked. The Grand Trunk road runs clear across the northern part of the country from Khyber to Calcutta. The other three connect Calcutta with Madras, Madras with Bombay, and Bombay with Delhi. These four account for 5,000 miles of the 98,000 miles of metalled road. But though the surface of these roads may hold up in all weather, the routes themselves are not passable in all kinds of weather. Except on the Grand Trunk Road, the larger rivers are often unbridged, and when the streams are in flood the crude ferries available are sometimes not able to navigate the current.

The best subsidiary roads are in the south. There is an excellent network of military roads in the far northwest, strategically devised to facilitate troop movement against any threat from the region of Afghanistan. The areas with poorest and fewest roads are Rajputana, Sind, and parts of the Punjab, where aridity and sparse population hinder road development. Roads are also bad in those sections of Orissa and Bengal where waterways are numerous and unbridged.

The principal roads are maintained by the Public Works

Department of the province or state. There is little machinery for road building or maintenance, but there is an ample and adequate supply of road labor. The achievements of the Chinese in road building can be equalled and perhaps surpassed in India. Cement roadways are now the country's best bet, as India is self-sufficient in cement, gravel and steel reinforcing bars.

The total number of motor vehicles registered on January 1, 1941, was 123,400, classified in the following groups: 77,000 passenger cars, 26,200 busses, 18,800 trucks, 1,400 Diesel Units. These figures do not include military vehicles. Cars and trucks run by Indians are laid up for repairs much more often than is necessary in the United States because of the common practice of overloading--small trucks frequently carry double their stated capacity--and because of neglect in the matter of lubrication and oil change. Road transport of freight has been discouraged by the railroad lines except for feeder purposes. Hence commodity transport by truck has been very little developed although passenger traffic by bus is relatively heavy.

Indian roads are subject to certain special obstructions and hindrances which affect all traffic.

a. Dust. During most of the year the roads are covered with a thick layer of fine dust which spurts up in the wake of any passing vehicle. A long line of trucks or motorcycles will quickly become enveloped in a blanket of dust which will seriously impair the vision and breathing of all drivers behind the lead car.

b. Cows. Cows are sacred and wander free. And they perversely prefer to wander along the middle of a road, or worse still to plant themselves in the middle and refuse to move. If they are run down, the villagers become aroused and hostile. It may be necessary to detail a special officer to patrol a specific stretch of road and handle the cases of clipped cows. Goats and children form additional road hazards of the same kind.

c. Bullock Carts. Villagers take their produce to market in long lines of bullock carts, many of them drawn by underfed and underbred oxen, which move no faster than the slowest in the string. They often travel at night, but night and day they slow up traffic. It is possible only by constant patrolling to force these cart caravans to cling to the side of the road, leaving the center free for faster traffic. The narrow steel-shod wheels of these carts soon crack up the toughest road, and make constant repair necessary for all highways.

d. Sharp and Narrow Corners. Roads frequently run through villages where the houses crowd right up to the edge of the highway. Sharp turns are common within village limits and there is little room for turning radius. In many places, vehicles of more than two or three tons will have to be detoured around a village and probably will have to have a special detour route built for them.

e. Rivers and Rain. These create perhaps the outstanding problems of road transport. Rivers are many and bridges are few. Even on India's greatest highway, the Grand Trunk Road, there is only a pontoon bridge across the Ganges River at Benares, and from June to November cars have to use the railroad bridge. During the dry season, most rivers are shallow and easily fordable. Some have concrete causeways ("Irish bridges"), which can be used when the water is low. In the rainy season, improvised ferries are commonly used.

CLASSIFICATION [redacted]AL
Changed to
UNCLASSIFIED

35A. River Transport.

River transport in India is well developed and of long standing only in Bengal, Assam, and on the Ganges in Bihar. River steamers of the India General Navigation and Railway Company run up the Ganges from Goalundo Ghat in Bengal through Bihar to Buxar at the western edge of the latter province; the Assam Sunderbuns Despatch Service runs from Calcutta via the Sunderbuns to Goalundo Ghat, and from Goalundo Ghat all the way up the Brahmaputra to Dibrugarh in northeast Assam; the Cachar-Sunderbuns Despatch Service runs from Calcutta to Chandpur, Narayanganj (near Dacca), and then up the Meghna and Barak Rivers to Silchar in eastern Assam; while the India General Navigation and Railway Company runs from Narayanganj up the Meghna and Surma Rivers to Sylhet in the center of Assam. Besides these through services there are a number of local branch services, a great many ferries, and innumerable small boats owned by private parties and business concerns. During the rainy season, in fact, river transport is often the only practicable means of carrying goods and persons.

Precise information on the number of vessels plying the rivers of northeast India is difficult to obtain. The region abounds in launches, barges, and country boats of all types. So far as the large companies are concerned, the India General Navigation and Railway Company alone is reported to operate 678 vessels, most of which are probably small craft and flat boats. Lloyd's Register for 1940-41 lists some seven river steamers in India, only one of which, the "Hudiksvall", has a gross tonnage of more than 300 tons.

Repair facilities for river craft in northeast India are confined to four towns: Calcutta has patent slips and drydocks which can accommodate 13 river steamers at once; they are

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

owned by the Port Commissioners of Calcutta, the Hooghly Docking and Engineering Company, the India General Navigation and Railway Company, and the Garden Reach Workshops. Chittagong has one slipway, owned by the Port Commissioners, which can repair river steamers up to 150 tons in size. At Narayanganj (the port for Dacca), the India General Navigation and Railway Company maintains facilities for repairing river steamers. And river steamers workshops are located at Fenchuganj, on the Barak River in the Sylhet District of Assam.

36. Shipping.

There are only seven major ports along India's long coast line. 1/ Through them passes about 75 percent of the total sea borne trade. The harbors of the west coast are Karachi, Bombay, and Cochin. On the east are Madras, Vizagapatam, Calcutta, and Chittagong. Now that the utility of the eastern ports has been impaired, the western ports are of highest strategic importance. More detailed information than is contained in the following general view will be found in the regional surveys.

Karachi. Karachi, in the province of Sind, is the principal market and port for Northwestern India. It is the chief point of entry for aircraft and the nearest harbor to the Persian Gulf area. A double-tracked railroad between Karachi and Samasata (500 miles) passes through Hyderabad, Sind, where connections are made with the Northwest Frontier rail system. At Samasata connections are made with various single track routes to the Punjab, Delhi, and points east. There is also a road which leads from Karachi to Multan; from there two alternative roads run to Delhi, and thence by the Grand Trunk Highway to Calcutta.

In 1938-39, 4,105 vessels entered the port, with a net tonnage of 2,937,928 tons. Total imports, 861,000 tons; exports, 1,396,000 tons. Value of imports and exports, Rs.5,066 lakhs (Rs.506,000,000 = $151,980,000).

Exports usually consist of wheat, cotton, barley, rice, oilseeds, wool, hides, and skins. Some chrome ore is being exported at present. Imports consisted chiefly of cotton and wool piece goods, sugar, machinery, iron and steel, coal and coke. A consular dispatch of January 5, 1942, notes that harbor facilities at Karachi are overworked by traffic to the Persian Gulf and by rail shipments diverted there to relieve the congestion at Bombay.

Population	263,565
Length of Quayage	8,600 feet
Berths	17
Draft allowed for vessels:	
during S.W. monsoon	30 feet
during fair season	31-32 feet

Bombay. Bombay is the key port of the west coast and thus the chief Indian harbor under present circumstances. In 1938-39, 1,862 vessels entered the port, with a net tonnage of 5,041,888. The value of imports and exports was Rs.13,111 lakhs (Rs.1,311,100,000 = $393,330,000). Bombay is connected with Gujarat and Northern India by the broad gauge BB & CI Railway, and with central and eastern India by the broad gauge GIP Railway.

A consular dispatch of January 5, 1942 stated that the port of Bombay was so congested that the important export of manganese was no longer routed through it. The congestion of the port was largely due to shipments of war materials to the Near East.

Population (1931)	1,161,383
Berths	53
Draft	28-41 feet

Cochin. The newest port in India, Cochin is able to carry a much larger traffic than now passes through it. It is on the broad gauge line of the South India Railroad. Imports and exports, 1938-39, amounted to Rs. 1,316 lakhs (Rs.131,600,000 = $39,480,000). It is the closest Indian port to Durban and to Aden. Cochin is a natural harbor which was unused for many years because silting had raised a bar across the entrance. A 3-mile channel was cut through the bar and since 1936 the port of Cochin has been growing in importance.

Population (1931)	22,818
Berths	11
Draft	37 feet

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

In addition to these three main ports of the west coast, there are a number of smaller harbors or roadsteads which can be pressed into greater service. These are Bedi, Okha, Porbander, Navlakhi, Veraval, Bhavnagar, New Goa (Mormugao), Mangalore, Cannanore, Tellicherry, Calicut, Beypore, Alleppy, Quilon, Trivandrum. Most of these are little more than open roadsteads with a few piers and scant facilities. Moreover, many of them have poor connections by road or rail with the interior. During the monsoon season they are of little value.

Madras. Madras harbor is an artificial one, formed by two arms projecting from a low, sandy coast. During 1938-39, 730 vessels with an aggregate tonnage of 2,681,606 tons entered the port. Imports and exports were valued at Rs.2,983 lakhs (Rs.296,300,000 = $88,890,000). Madras has good rail connections to all parts of India. The South Indian Railway in the Madras area is meter gauge; the Madras and Southern Mahratta is broad gauge. Several good roads (for India) fan out from Madras and extend to all sections of south India.

Population (1931)	647,230
Berths	14 (7 are only mooring berths)
Draft	26-30 feet

Vizagapatam. Vizagapatam harbor was opened for sea-going vessels in 1933 and usually is the outlet for the produce and minerals of the east coast adjacent to it and for the Central Provinces. It is on the broad gauge Bengal Nagpur Railway, a short distance from the juncture of that road with the Madras and Southern Mahratta Railroad.

Population (1931)	57,303
Berths	8 (3 mooring berths)
Draft	28 feet

Calcutta. Until this year Calcutta was the principal port of India. It served the great jute, tea, and coal industries, the wheat and oil seeds traffic, the agricultural areas tapped by the main lines of the East Indian, the Bengal Nagpur, the Eastern Bengal Railways, and by the numerous waterways into the interior of Bengal and Assam. The net tonnage entering the port in 1938-39 was 4,618,574 tons; the total value of imports and exports was Rs.13,426 lakhs (Rs.1,342,600,000 = $402,780,000). Calcutta is situated 85 miles up the river Hooghly, whose shifting sand bars make skillful pilotage necessary and contribute to the delay encountered in clearing cargo from the city.

Population (1931)	1,485,582
Berths	43
Draft	30 feet

Chittagong. Easternmost of the major ports, Chittagong is situated on the right bank of the river Karnaphuli at a distance of 12 miles from the sea. It is the natural outlet for the trade of Assam and eastern Bengal and is connected with these areas by the metre gauge Assam Bengal Railroad. Its annual volume of trade is about 500,000 tons; the value of imports and exports in 1938-39 was Rs. 1,036 lakhs (Rs.103,600,00 = $31,080,000).

Population (1931)	53,156
Berths	7
Draft	25 feet

Other ports of the east coast are Tuticorin, Dhanushkodi, Negapatam, Karikal, Cuddalore, Masulipatam, Cocanada, Bimlipatam, Gopalpur, Balasore, Chandbali, Cuttack, Puri, Pondicherry.

A general view of the shipping situation indicates that the three main west coast ports will have to carry an increasing traffic. Although they are now said to be over-crowded, it is probable that more efficient traffic management would greatly increase the capacity of these ports and accelerate the speed of handling shipments. Each of the minor west coast ports has a very limited capacity, but together they can be made to handle a considerable tonnage.

A listing of the drydocking facilities in the Indian ports is given in Appendix III.

(3665)

37. Civil Aviation.

Commercial Flying

Four companies operate regular airline services within the country. At the end of 1938 there were 34 planes in regular service flying over 6,700 miles of scheduled routes. These figures have not been substantially altered since.1/

Tata Air Lines. 14 planes, 15 pilots, 3691 scheduled miles. Passenger miles flown in 1940-1 numbered 728,200. Freight and excess baggage carried in 1940 amounted to 25,00 lbs. Operates the only north-south run connecting major cities.

a. Karachi-Colombo. Four times weekly in each direction. 1900 miles. Karachi-Bhuj-Ahmedabad-Bombay-Hyderabad-Madras-Trichiniopoly-Colombo. From June to September, route runs Karachi-Bombay-Poona-Hyderabad and thence over same points as above.

b. Bombay-Delhi. Twice weekly in each direction. 805 miles. Bombay-Indore-Bhopal-Gwalior-Delhi. This service is operated from November to May only.

c. Bombay-Trivandrum-Trichinopoly. Once weekly in each direction. 986 miles. Bombay-Goa-Cannanore-Trivandrum-Trichinopoly. This service is operated from November to April only.

Air Services of India. 7 planes, 5 pilots (1938). Head office, Bombay. All services of this line are suspended during monsoon season, and may now be suspended for the duration.

a. Bombay-Porbander. Six times weekly in each direction. Bombay-Bhavnagar-Rajkot-Jamnagar-Bhuj-Porbander.

b. Baroda-Bhavnagar-Amreli.

c. Bombay-Poona-Kholapur. Three times weekly.

CLASSIFICATION
Changed to
UNCLASSIFIED

Indian National Airways. 8 planes 6 pilots (1938). Head office, New Delhi. Carried a total of 70 passengers during the month of December, 1941. Average ground speed, 135 miles per hour.

a. Delhi-Karachi. Twice weekly. Connects with British Overseas Airways Corp. services at Karachi for east and westbound European mails when these services are in operation. Delhi-Jodhpur (or Lahore)-Karachi.

b. Delhi-Calcutta. Twice weekly. Delhi-Cawnpore-Allahabad-Calcutta.

Indian Trans-Continental Airways. (Imperial Airways). 4 planes, 6 pilots (1938). Traffic organization now handled by Indian National Airways.

a. Karachi-Calcutta. Twice weekly. Calcutta-Allahabad-Cawnpore-Delhi-Jodhpur-Karachi.

The services of Air France which flew Karachi-Calcutta once weekly, and of K. L. M. which flew the same route three times weekly, have been suspended.

The major achievement of commercial aviation before the war was the development of air mail services. All first class mail from India to England was carried by air from 1938 to the outbreak of the war.

In addition to the 34 aircraft in regular air services in 1938, there were 14 planes engaged in miscellaneous commercial flying. There were 151 landing grounds in May 1939, including 3 aerodromes and 45 landing grounds maintained by the R. A. F. and the I. A. F. The Bureau of Domestic and Foreign Commerce, of the Department of Commerce, has prepared and sent to the War Department a detailed listing and description of the Indian airports.

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED ~~CONFIDENTIAL~~

Civil Aviation.

The training of civilian pilots is largely done by various flying clubs which are partly subsidized by the Government. A plan for training 2,000 pilots a year for 2 years was started in 1941, but has not met with sufficient response. Candidates receive preliminary training of 6 to 12 weeks at civilian flying clubs. The eight training centers set up by the plan have not been fully occupied.

Bengal Flying Club	Calcutta (Dum Dum). 6 club planes, 1 private plane; 249 members.
Bombay Flying Club	Juhu. 3 club planes; 472 members.
Central Provinces and Berar Flying Club	Nagpur.
Delhi Flying Club	7 club planes, 1 private plane; membership, 70.
Hyderabad State Aero Club	Membership, 128.
Karachi Aero Club	5 club planes, 1 private plane; 120 members.
Madras Flying Club	10 club planes; 355 members.
Northern India Flying Club	Lahore. 61 members.
United Provinces Flying Club	Cawnpore and Lucknow.

At the end of May 1939, the total number of pilots holding current licenses in India was 330, of whom 217 were Indians. Included in this total are 82 who hold "B" licenses for commercial transport.

Of the 156 aircraft registered in 1938, 99 held Certificates of Airworthiness; 20 of the remainder were under repair; 31 were private aircraft not required to hold such certificates; 2 were new planes; and 4 were of an uncertifiable type.

An assembly and manufacturing plant for aircraft was set up in 1941. It is located in Bangalore and will serve as a repair station also.

CLASSIFICATION [redacted]
Changed to
UNCLASSIFIED

38. Commerce.

For more than half a century, India has been a great exporter of raw materials and a great importer of manufactured articles. In the years just before the present war, India's chief exports, by value, were jute and jute manufactures, cotton and cotton manufactures, tea, oilseeds, grain and flour, leather, and metals and ores. The chief customers for India's exports in 1938-39 were the United Kingdom, Japan, the United States, Burma, and Germany.

India's chief imports in 1938-39 were cotton manufactures, machinery and millwork, kerosene, fuel oil, rice and other food grains, iron and steel, motor vehicles, and instruments and appliances. Japan was India's chief supplier of cotton manufactures, Great Britain of machinery and millwork, Burma of kerosene, Persia of fuel oil, Burma of rice, Great Britain of iron, steel, motor vehicles, instruments and appliances.

India's volume of exports and imports were well maintained from September 1939 to the end of 1941, but the direction of her trade shifted considerably. India's trade with Germany ended in September 1939; her trade with the continental countries of western Europe and with the Mediterranean declined sharply after the fall of France; and her trade with Japan was cut drastically in the summer of 1941 as a matter of political policy. Simultaneously, India has made up for these lost markets by sharply increasing her trade with the United States, the British Dominions, and the smaller British colonies. The whole of Indian trade, however, is now menaced by the Japanese occupation of Malaya, the Dutch East Indies, and Burma; and Indian commerce is vitally important both to India and to the war effort of the United Nations.

(3665)

India's exports--usually much larger than her imports--have given her a balance of trade with which to pay interest on the large sums of money invested in the country, particularly by British investors. India's entire economy is geared to receiving heavy machinery and finished products from abroad; furthermore, India is dependent upon other countries for most of her oil and kerosene (Persia and Burma), a part of her food (rice from Burma), and for most of her non-ferrous metals. Conversely, Indian exports include such valuable articles as jute, manganese, mica, and shellac; their loss would be a great blow to the United Nations and a considerable gain to the Axis.

The following tables show the rapid rise from 1939 to 1941 in American trade with India. Appendix IV furnishes statistics on the quantity and values of all of India's exports and imports.

39. Communications. 1/

The Posts and Telegraphs Department of the Government of India operates both these media of communication. It is an efficient organization which so far has ably met the increased demands of war conditions. The Department has 121,000 employees.

a. Telegraph. A network of telegraph offices reaches practically every town and city. The number of offices in 1938 was:

Departmental Telegraph Offices	84
Combined Post and Telegraph Office	4,069
Railway Offices	5,556
Canal Offices	170
Total	9,879

In addition, there are 8,945 post offices authorized to accept telegrams for dispatch by post to the nearest telegraph office, and 3,061 telegraph offices are open only for the administrative needs of railway and canal administration. Telegraph charges are comparatively low; the basic charge for a message of eight words, delivered anywhere in British India or the Indian States (there is no zoning system for telegraph charges) is 9 annas, about 17 cents. The total number of paid telegrams sent in 1938-39 was 16,373,405. Telegraph traffic has recently increased sharply; the total number of words sent in 1940-41 was two and a half times greater than the total of the preceding year. There are more than 101,000 miles of Post (telegraph) line carrying over 618,000 miles of overhead wires, and 1,430 miles of aerial, underground, and submarine cables.

Reuters news agency leases five direct wires over which they operate their own teleprinter machines. The circuits leased are:

Bombay-Calcutta
Bombay-New Delhi
Bombay-Madras
New Delhi-Lahore
Delhi-Simla (summer season only)

Teleprinter lines cover a network of about 3,680 miles.

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

United States Imports from British India

Commodity Group	In Thousands of Dollars 1939	1940	1941
Animal and Animal Products, Edible	198	245	125
Animal and Animal Products, Inedible	6,144	8,612	12,948
Vegetable Food Products and Beverages	8,475	9,419	13,235
Vegetable Products, Inedible, Except Fibers and Wood	6,447	11,939	12,814
Textile Fibers and Manufactures	40,340	63,793	77,454
Wood and Paper	193	314	282
Non-ferrous Metals	1,327	2,579	4,906
Metals and Manufactures, Except Machinery and Vehicles	2,833	3,891	7,075
Machinery and Vehicles	-	-	3
Chemicals and Related Products	3	8	3
Miscellaneous	368	311	325
Total	66,329	101,109	129,173

United States Exports to British India

Commodity Group	In Thousands of Dollars 1939	1940	1941
Animal and Animal Products, Edible	90	219	627
Animal and Animal Products, Inedible	602	461	782
Vegetable Food Products and Beverages	610	522	626
Vegetable Products, Inedible, Except Fibers and Wood	3,987	4,969	9,475
Textile Fibers and Manufactures	2,239	5,640	2,655
Wood and Paper	949	5,904	5,122
Non-ferrous Metals	5,366	7,447	7,342
Metals and Manufactures, Except Machinery and Vehicles	3,986	13,482	18,300
Machinery and Vehicles	18,149	16,776	33,011
Chemicals and Related Products	4,697	10,556	11,367
Miscellaneous	2,029	2,240	8,486
Total	42,706	68,216	97,794

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

The Government Telegraph Workshop, at Alipore, Calcutta, is the Government factory for all of the telegraph and telephone equipment that can economically be manufactured or assembled in India. It employs (February 1942) 2,400 workmen trained in tool and gauge manufacture. This factory manufactures most of the telegraph apparatus and line construction supplies, with the exception of wires and cables. The Indian Cable Co., a Tata subsidiary, has already produced 35,000 miles of tinned copper wire and 16,000 miles of telephone wire. Insulators are obtained from the Bengal Potteries, Ltd. of Calcutta. Transformer and low tension insulators are now being produced; the manufacture of high tension insulators is still in the experimental stage.

Land line connections are maintained with Afghanistan via Peshawar and via Quetta, with Burma via Calcutta and via Chittagong, and via Gyantse with Tibet. Communication with Ceylon is by a cable link from Dhanushkodi to Talaimannar in Ceylon.

Cable connections with Aden, the Mediterranean, and Europe, are made in Bombay. Cables to the Netherlands Indies and the East used to be sent from Madras and Colombo. Seychelles and Zanzibar cables come in at Colombo. Cable lines to points along the Persian Gulf are based at Karachi.

b. Telephone. The telephone system is operated by the Posts and Telegraphs Department. There are a few independent local systems in some of the larger cities, Calcutta, Bombay, Madras, Karachi, Ahmedabad. In 1938-39, there were 274 exchanges with 24,113 phones and 3,571 extension phones. There were also 304 exchanges for government departments, municipalities, business firms, etc., with 3,407 telephones. Independent companies operated 23 exchanges and 1,379 sub-exchanges with 49,329 phones. The total number of phones for all of India was 81,207.

CLASSIFICATION
Changed to
UNCLASSIFIED ~~CONFIDENTIAL~~

The Government system of trunk lines blankets the country and it is possible to communicate by phone from one end of the land to the other. A three channel telephone carrier service has recently been opened between Calcutta and Delhi and another between Delhi and Simla. Work on multi-channel telephone and telegraph circuits between Bombay and Karachi is nearing completion.

(A map showing existing circuits in India has already been submitted as Appendix XI of the Survey of Northeast India.)

c. Radio-Telephone. A direct radio-telephone connection is in service between Bombay and England, so that every important city in India may communicate with England, and, through England, with other parts of the world. Prior to the fall of Rangoon, a radio-telephone connection was maintained between the Burmese capital and Madras.

In January 1942, in reply to a request from Washington for direct radio communication between India and America, the Indian Government stated that increased wartime demands upon an already inadequate system made this impossible. India at present has only four transmitters, three of which are needed for the crowded service to the United Kingdom, the other of which is needed for communication with Australia, Iran, and Iraq, and, before the fall of Java and the removal of Allied headquarters, with Batavia. Furthermore, any of India's transmitters, if one were available, would be too weak to maintain satisfactory service with the United States. It was apparent that for the time being at least, Indian-American service would have to continue via the United Kingdom. The Government of India has ordered two high-power transmitters to meet the increased demand, but they are not expected to be available for three or four months.

d. Radio. Broadcasting stations, wave lengths, and other data are given in paragraph 26. Nine medium wave stations are in operation

(3665)

at Peshawar, Lahore, Delhi, Lucknow, Calcutta, Dacca, Bombay, Madras, and Trichinopoly. Shortwave transmitters operate at Delhi, Bombay, Calcutta, and Madras. Two of Delhi's three shortwave transmitters are at the service of the Central News Organization. Delhi transmits news bulletins to the other stations by radio. All stations can be linked for a national hook-up when necessary. All stations except Peshawar have equipment for recording and rebroadcasting.

Thirty news bulletins are broadcast every day, totalling six hours of transmission time. Five are in English, four each in Hindustani, Marathi, Gujerati, Bengali, Pushtu, and Persian. In addition, a bulletin in Arabic from Delhi and a French bulletin from Bombay are broadcast daily. Other languages in which news is broadcast are Oriya, Assamese, and Nepali from Calcutta, Kanarese and Malayalam from Madras.

e. Wireless. The Posts and Telegraphs Department operated 33 wireless stations in March 1939. Madras, Calcutta, and Delhi have three stations each, two stations are located at each of the following places: Ahmedabad, Allahabad, Bombay, Gaya, Jodhpur, Karachi. One station at each of the following: Car Nicobar, Chittagong, Hyderabad, Jutogh, Lahore, Nagpur, Ormara, Pasni, Peshawar, Poona, Port Blair, Sandheads (two pilot vessels). Seven of these stations were for communication with ships at sea and twenty-two worked as aeronautical stations in connection with regular air services. (Car Nicobar and Port Blair are now in Japanese hands.) New aeronautical stations have recently been installed and expansion of this service is said to be going on as rapidly as the supply of equipment will permit.

f. Postal Service. The postal system is well organized and efficient. Local postmasters and inspectors, with their forces, will generally serve as able guides to a locality. The country is divided into eight circles for postal purposes, each headed by a Postmaster-General who is responsible to the Director-General in Delhi. The chain of responsibility below the Postmaster-General is: Deputy- and Assistant Postmaster General, Divisional Superintendent, Inspectors, Postmaster.

Attached to the Department of Posts and Telegraphs are such miscellaneous functions as Postal Savings Banks, payment of pensions, sale of quinine.

CLASSIFICATION Changed to UNCLASSIFIED

40. Finance.

The finances of the Provincial Governments are entirely separate from those of the Federal Government. The Federal Government receives its revenue from sources which have been steadily increasing since the present financial organization was instituted by the Government of India Act of 1919. The federal treasury receives all revenue from foreign import and export duties, corporation taxes, and income taxes. The Provincial Governments are left with resources either almost static, such as the land revenue, or actually declining, such as excise on alcoholic liquors which have been cut seriously by the strengthening sentiment toward prohibition. At the same time, the provinces have had to meet growing expenses on education and sanitation until, in some cases, the Central Government has had to contribute funds to make up the provincial deficits.

The income tax yields less than 10 percent of all government revenue, while the bulk of the indirect taxes and land tax bears most heavily on the poorest sections of the population. Taxes amount to about 8 percent of the average annual per capita income. The average income in India is so low that a total tax of 8 percent is more oppressive than a much larger ratio of tax in countries with a higher living standard.

Certain federal revenue charges were increased during 1940-41 to help defray defense expenditures. The most important innovation was an Excess Profits Tax of 50 percent imposed on abnormal war profits above a taxable minimum of Rs.30,000 earned since September 1, 1939. Further increases were made in excise on motor fuel, and on refined sugar, with a corresponding increase on sugar import duty.

(3665)

Surprisingly enough, the Government made no changes in the standard rates of income tax in 1940-41 despite the need for funds to finance the defense effort. The rates of income tax for that year were:

(a) Individuals, Unregistered Firms, Hindu Undivided Families, and Associations of persons (other than companies):

	Rate	%
First Rs.1,500 of income	nil.	
Next Rs.3,500 of income	9 pies in the rupee	4.7
Next Rs.5,000 of income	1 anna 3 pies in the rupee	7.8
Next Rs.5,000 of income	2 annas in the rupee	12.5
Balance of income	2 annas 6 pies in the rupee	15.6

No tax is payable on incomes below Rs. 2,000; tax on incomes just above Rs.2,000 is restricted to half the excess of the income above Rs.2,000.

(b) Rates for companies and local authorities--

2 annas 6 pies in the rupee = 5/32 = 15.6 percent.

In addition, a super-tax is charged on incomes of companies and local authorities, and on incomes other than company incomes amounting to more than 25,000 rupees per year.

An extremely small minority of the Indian population is subject to the income tax. Only about one million persons have more than the minimum taxable income of Rs.2,000. The total income of this group amounts roughly to one-sixth of the national income available for consumption.

The main budgetary feature since the war has naturally been the Indian Defense program. The 1940-41 budget provided for an increase of Rs.51,000,000 over the previous year's estimate for defense expenditure. According to the Indian Year Book, 1940-41, this figure would have been higher had it not been for the settlement reached with the British Government on the division of obligations for defense. "Under this settlement, India was to be liable only for the normal peace time cost of the Army in India, adjusted in relation to the rise in prices, plus the cost of India's own immediate war measures, plus a lump sum of Rs.10,000,000 towards the maintenance of external defense troops overseas . . ."

A notable financial development since the outbreak of the war is the transformation of India from a debtor to a creditor country, in so far as the public debt is concerned. By 1943 all of India's sterling debt will have been redeemed, and the wealth which formerly flowed to the City of London as interest charges on the public debt will now remain in the country. British investors, however, still have large investments in Indian industry, plantations, commerce, and finance.

Banking is dominated by the Imperial Bank of India which acts as agent for the Reserve Bank of India. The Reserve Bank is similar in function to the U.S. Federal Reserve System, and is the bankers' bank for the country. The banking structure is largely in the hands of the British who thus have been able to control the investment and distribution of capital.

The chief source of provincial income is the land revenue. There are two main methods of collecting the land tax. The better system is the one by which the state collects the tax directly from the cultivator (ryot) who occupies the land. The tenure of the ryot is heritable (provided the taxes are not in arrears) and he may usually sell or give away his tenancy. In India, the sole

(3665)

CLASSIFICATION
Changed to
UNCLASSIFIED
~~CONFIDENTIAL~~

owner of the land is the state, and no farmer has anything but the right to use a plot of ground. The rents (we would call them taxes) are collected by the village headman, who retains a small percentage as his commission and deposits the balance in the nearest treasury. This *ryotwari* system prevails in Bombay and Madras.

The other method involves a middleman between the farmer and the state. The tax is levied on a middleman landlord (*zamindar*). He leases the land to tenants, who usually sublet it in turn to sharecroppers. Sometimes there are half a dozen middlemen, between the farmer and the Government, each of whom takes a cut of the farmer's revenue return. This *zemindari* system prevails through most of India, especially in Bengal, the United Provinces, and the Central Provinces. The *zemindars* were originally not landowners at all. An official Government of India handbook (*Social Service in India*) says: "It may well be asked why in Bengal, the United and Central Provinces the Government should ever have created by a stroke of the pen a landlord class where nothing of the kind had previously existed. In effect, the grant of proprietary rights to persons, who, at the time, were no more than farmers of revenue or village headmen, amounted to the gratuitous sacrifice of at least half the government demand." In Bengal and Bihar the tax arrangements made in 1786 are still in force. Recent efforts by all parties of the Bengal legislature to secure some fairer tax assessment have come to naught.

The excise revenue is derived from the manufacture and sale of intoxicating liquors, hemp drugs, toddy and opium. Excise was made over to the Provincial Governments in 1919, and the duties vary from province to province. The governing principle in fixing these rates is the highest duty compatible with the prevention of

CLASSIFICATION [redacted]
Changed to
UNCLASSIFIED

illicit distillation. Drugs are cultivated under restrictions and supervision, are stored in bonded warehouses, are subject to a quantitative tax before issue, are sold under license, and are restricted in private possession. Licenses to retail all forms of hemp drugs are sold by auction.

Commercial stamps on contracts, receipts, etc., are another important item of provincial revenue. The growth of forest revenue, expenditure, and surplus during the past 70 years has been steady. In general, the forest departments of the various provinces conduct their own sales direct with timber dealers or large consumers, though there are notable exceptions where extraction rights are leased to individual contractors, whose operations are under government supervision.

The units of currency used throughout India are the rupee, the anna, the pice, and the pie. A hundred thousand rupees are called a lakh, ($30,000), and ten million rupees are called a crore ($3,000,000). The equivalents of Indian coins in American money are as follows:

Silver coins:						
1	Rupee					$ .30
1/2	Rupee					.15
1/4	Rupee					.07 1/2
1/8	Rupee					.03 3/4
Nickel Money:						
8	Annas					.15
4	Annas					.07 1/2
2	Annas					.03 3/4
1	Anna					.02
Copper Coins:						
1	Anna	-	4 pice	-	12 pie	.02
1/2	Anna	-	2 pice	-	6 pie	.01
1/4	Anna	-	1 pice	-	3 pie	.005
1/12	Anna	-	1 pie			.0016

(Paper notes for 1, 5, 10, 50, 100, 1000, and 10,000 rupees are circulated in India.)

(3665)

CLASSIFICATION Changed to UNCLASSIFIED

~~CONFIDENTIAL~~

CLASSIFICATION Changed to UNCLASSIFIED

BUDGET OF CENTRAL GOVERNMENT, 1940-41

Receipts

Expenditures

Principal Heads (Sources) of Revenue

	Rs. (In thousands)	Dollars	% of total receipts		Rs.(in thousands)	Dollars	% of total receipts
Customs	378,600	113,580,000	28.73	Defense Services	594,074	178,222,200	45.11
Taxes on non-agricultural Income (other than Corporation Tax)	142,000	42,600,000	10.77	Railways	325,130	97,539,000	24.68
				Debt Services	121,113	36,333,000	9.19
Central Excise Duties	114,400	34,320,000	8.68	Civil Administration	118,056	35,416,800	8.96
Salt	82,000	24,600,000	6.22	Direct Demands on Revenue	40.716	12,214,800	3.09
Corporation Tax	53,000	15,900,000	4.02	Civil Works	32,277	9,683,100	2.45
Opium	4,737	1,421,100	.35	Miscellaneous	85,508	25,652,400	6.48
Other Heads	10,127	3,038,100	.76				
Total	784,864	235,459,200	59.57				
Railways (net receipts)	378,207	113,462,100	28.70				
Posts & Telegraphs, Civil Administration, etc.	154,294	46,288,200	11.71				
Entire Total	1,317,365	395,209,500			1,316,874	395,062,200	

(3665)

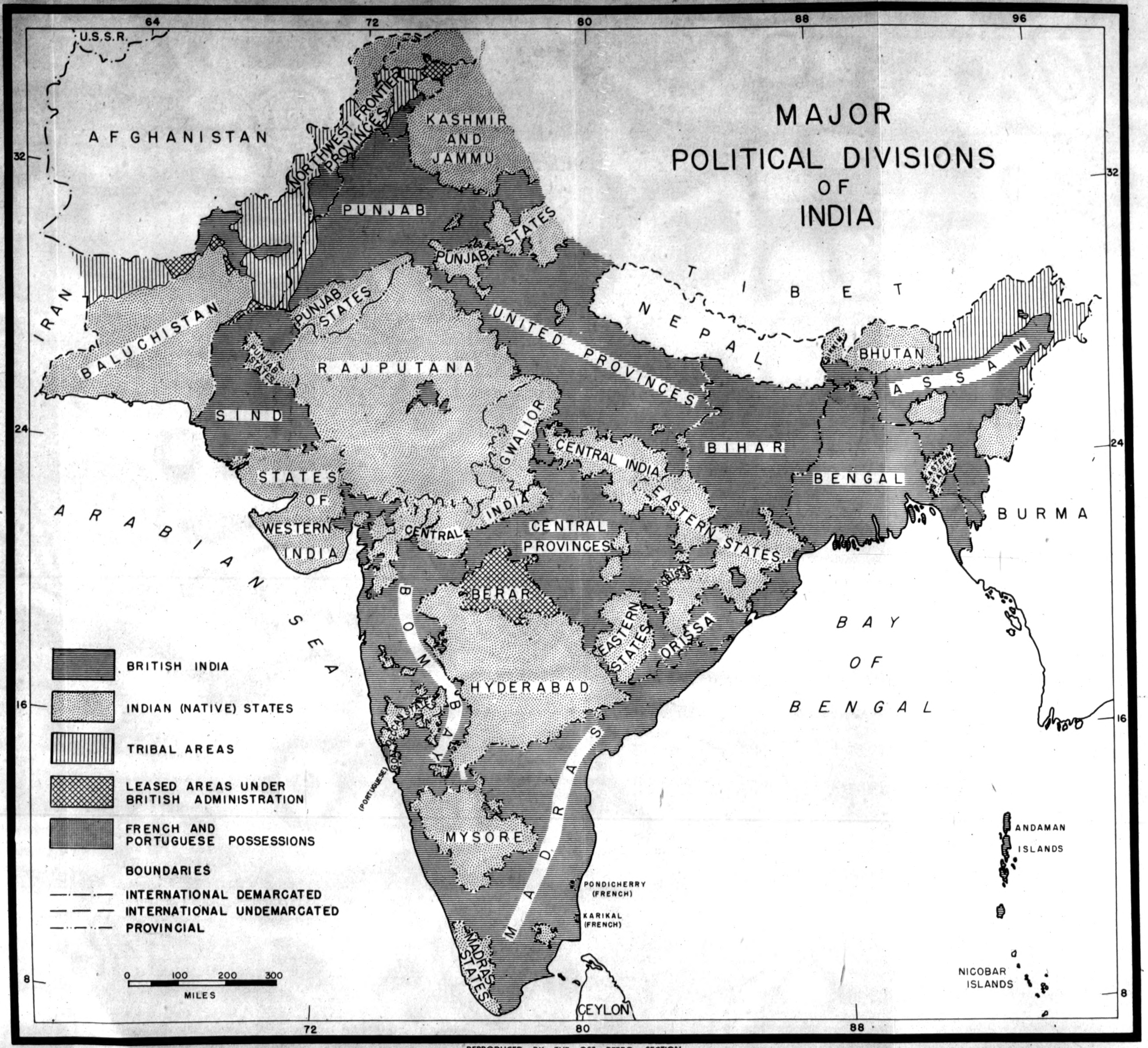
Due to its large size, the following document has been filmed in segments. The order of the segments is as follows: left to right, top to bottom.

PROVISIONAL EDITION

Ex. 81

2

FREE



MAJOR POLITICAL DIVISIONS OF INDIA

U.S.S.R.
AFGHANISTAN
IRAN
NORTHWEST FRONTIER PROVINCES
KASHMIR AND JAMMU
PUNJAB
PUNJAB STATES
BALUCHISTAN
SIND
RAJPUTANA
STATES OF WESTERN INDIA
GWALIOR
CENTRAL INDIA
UNITED PROVINCES
TIBET
NEPAL
SIKKIM
BHUTAN
ASSAM
BIHAR
BENGAL
EASTERN STATES
BURMA
CENTRAL PROVINCES
BERAR
ORISSA
BOMBAY
DECCAN STATES
GOA (PORTUGUESE)
HYDERABAD
MYSORE
MADRAS
MADRAS STATES
PONDICHERRY (FRENCH)
KARIKAL (FRENCH)
CEYLON
ARABIAN SEA
BAY OF BENGAL
ANDAMAN ISLANDS
NICOBAR ISLANDS
BRITISH INDIA
INDIAN (NATIVE) STATES
TRIBAL AREAS
LEASED AREAS UNDER BRITISH ADMINISTRATION
FRENCH AND PORTUGUESE POSSESSIONS
BOUNDARIES
INTERNATIONAL DEMARCATED
INTERNATIONAL UNDEMARCATED
PROVINCIAL
0 100 200 300
MILES
64
72
80
88
96
32
24
16
8

MAP NO. 758, AUGUST 7, 1942

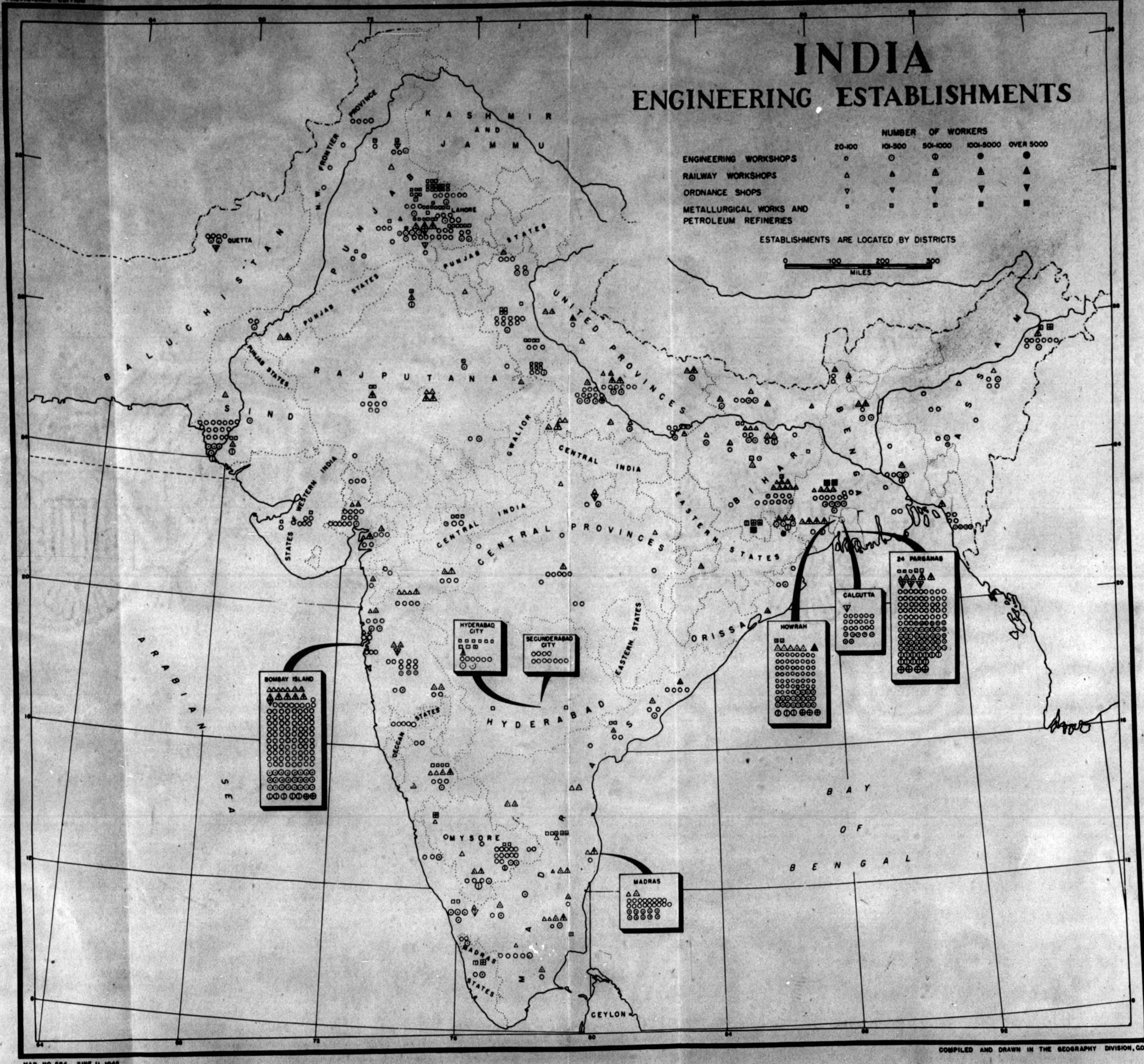
REPRODUCED BY THE OSS REPRO. SECTION

DRAWN IN THE GEOGRAPHY DIVISION, O.S.S.

PROVISIONAL EDITION

RESTRICTED

INDIA
ENGINEERING ESTABLISHMENTS


NUMBER OF WORKERS
20-100
101-500
501-1000
1001-5000
OVER 5000
ENGINEERING WORKSHOPS
RAILWAY WORKSHOPS
ORDNANCE SHOPS
METALLURGICAL WORKS AND PETROLEUM REFINERIES
ESTABLISHMENTS ARE LOCATED BY DISTRICTS
0
100
200
300
MILES
KASHMIR AND JAMMU
N.W. FRONTIER PROVINCE
PUNJAB
LAHORE
QUETTA
BALUCHISTAN
PUNJAB STATES
RAJPUTANA
SIND
STATES OF WESTERN INDIA
GWALIOR
CENTRAL INDIA
UNITED PROVINCES
CENTRAL PROVINCES
EASTERN STATES
BIHAR
BENGAL
ASSAM
ORISSA
HYDERABAD
HYDERABAD CITY
SECUNDERABAD CITY
DECCAN STATES
BOMBAY ISLAND
MYSORE
MADRAS
MADRAS STATES
HOWRAH
CALCUTTA
24 PARGANAS
ARABIAN SEA
BAY OF BENGAL
CEYLON
64
68
72
76
80
84
88
92
96
8
12
16
20
24
28
32
36

MAP NO. 584 JUNE 11, 1942

COMPILED AND DRAWN IN THE GEOGRAPHY DIVISION, G.O.I.

ELECTRIC CURRENT CHARACTERISTICS

The current characteristics shown cover the greater portion of India. There are no organizations, associations or government agencies concerned with compiling such data. The data contained in this report are not complete, but it is estimated that they cover about 80 percent of the electrical industry in this country.

BRITISH INDIA

Electric Current Characteristics

City or Town	Ownership	KW.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
Abbottabad	Rawalpindi Elec. Power Co. Ltd.	177	AC	3	50	230/400	Diesel
Abohar	Abohar Elec. Supply Co. Ltd.	290	AC	3	50	220/400	Diesel
Abu Road	B.B. & C.I. Railway	50	DC	1		230/460	Diesel
Adilabad	State Power Station		AC	3	50	230/400	
Adoni	Adoni Electric Supply Co.	320	AC	3	50	230/400	Diesel
Agra City & Cantt.	Agra Elec. Supply Co. Ltd.	3500	AC	3	50	230/400	Steam
Ahmedabad	Ahmedabad Electricity Co. Ltd.	31000	AC	3	50	230/400	Steam
Ahmednager	Mily. Engineer Services	255	AC	3	50	230/400	Diesel
Ajmer	Ajmer Elec. Supply Co. Ltd.	1180	AC	3	50	230/400	Diesel
Ajmer	B.B. & C.I. Railway	2150	DC	1		230/460	Steam
Akalkot	Shri Vijaysingh Elec. Supply Co.	150	DC			440	Diesel
Akola	Akola Elec. Supply Co. Ltd.	509	AC	3	50	230/400	Diesel
Akot	Akot Elec. Supply Co.	74	AC	3	50	230/400	Diesel
Aligarh	Aligarh Elec. Supply Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Allahabad	U.P. Elec. Supply Co. Ltd.		DC			220/440	
Allahabad	U.P. Elec. Supply Co. Ltd.	3950	AC	3	50	230/400	Steam
Allahabad Fort	Mily. Engineer Services	108	DC			220	Diesel
Amalner	Amalner Elec. Supply Co.	320	AC	3	50	230/400	Diesel
Ambala Cantt.	Ambala Elec. Supply Co.	450	DC			220/460	Diesel
Ambala Cantt.	Ambala Elec. Supply Co.	450	DC			220/460	Diesel
Ambala City	Ambala City Elec. Supply Co.	420	AC	3	50	230/400	Diesel
Ambala City	Ambala City Elec. Supply Co.	420	AC	3	50	230/400	Diesel
Ambarnath			AC	3	50	230/400	
Amboli	Bombay Suburban Electric Co.		AC	3	50	230/400	
Ambur	Ambur-Vaniyambadi Electric Co.	150	AC	3	50	230/400	Hydro
Amraoti	Amraoti Elec. Supply Co.	384	AC	3		230/400	Diesel
Amreli	Amreli Elec. Supply Co.	384	DC	1		230/460	Diesel
Amritsar	Municipal Electricity Department	3200	DC	1		220/440	Steam and Bulk
Amritsar	Municipal Electricity Department	1000	AC	3	50	230/400	Hydro
Amritsar	North Western Railway	80	AC	3	50	230/400	Diesel
Anakapalle	Anakapalli Elec. Supply Co.	200	AC		50	230/400	Purchased in bulk
Anand	Anand Electric Supply Co.	156	AC	3	50	230/400	Diesel
Anantapur			AC	3	50	230/440	
Andheri	Andhra Valley Power Supply Co. Ltd.		AC	3	50	230/400	Hydro
Arcot			AC	3	50	230/400	
Ariadaha	Calcutta Elec. Supply Corp. Ltd.		AC	3	50	230/400	
Arrah	Arrah Elec. Supply Co. Ltd.	342	DC	3-wire		230/460	Diesel
Aruvankadu	Madras Govt. Cordite Factory		AC	3	50	220/380	Purchased in bulk
Asansol	Asansol Electric Supply Co.		AC	1-2-3	50	230/400	Purchased in bulk
Ashram Road	Ahmedabad Electricity Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Attock Fort	Mily Eng. Services, Northern Command	10	DC	1		200	
Aurangabad	State Power Station	315	AC	3	50	230/400	Diesel

2246

B

City or Town	Ownership	KW.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
Bagalkot			AC	3	50	230/400	
Bahraich			AC		50	230/400	
Baidyabati	Calcutta Elec. Supply Corp. Ltd.		AC	3	50	230/400	Steam
Bally	Calcutta Elec. Supply Corp. Ltd.		AC	3	50	230/400	Steam
Balrampur			AC	3	50	220/400	
Bandikui	B.B. & C.I. Railway	80	DC			230/460	Diesel
Bandra	Andhra Valley Power Supply Co.		AC	3	50	230/400	Hydro
Bangalore	Government of Mysore		AC	3	60	110/220	Hydro
Bankura	Bankura Elec. Supply Co.	144	AC	3	50	230/400	Steam
Bannu	Bannu Elec. Supply Co.	420	DC			230/460	Diesel
Bannu	Mily. Eng. Services	160	DC			220/440	Diesel
Bansberia	Bansberia Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Barakar			AC	3	50	230/400	
Baramati	Baramati Elec. Supply Co.	64	DC	3-wire		230/460	Diesel
Baranagar	Calcutta Elec. Supply Corp. Ltd.	120	AC	3	50	230/400	Diesel
Bardes	Bardes Electric Supply Co.	210	AC			230/400	Diesel
Bareilly	Bareilly Elec. Supply Co. Ltd.	1326	DC			220/440	Diesel
Bareilly	Mily. Engr. Services, Eastern Command	186	DC			220/440	Steam
Barisal	Barisal Elec. Supply Co.	160	AC	3	50	230/400	Diesel
Barnagar (Indore)	Barnagar Elec. Sup. & Industrial Co.	120	AC	3	50	240/420	Diesel
Baroda	State Electric Power House	2000	AC	3	40	110/220	Diesel
			DC			110/220	Diesel
Barog	North-Western Railway	5	AC	3	50	230/400	Diesel
Barrackpore	Barrackpore Elec. Supoly Co. Ltd.	276	DC			220/440	Diesel
Barsi			AC		50	230	
Bassein	Bassein Elec. Supply Co.	96	AC	3	50	230/440	Diesel
Batala			AC	3	50	230/400	
Belagola	Government of Mysore		AC	3	25	230	Hydro
Belgaum	Amalgamated Electricity Co. Ltd.	524	AC	3	50	230/400	Diesel
Bellary	Bellary Municipality	273	AC		50	230/400	Diesel
			DC			230/460	Steam
Benares	Benares Elec. Light & Power Co.	3000	AC	3	50	230/400	Steam
Benares	Mily. Engr. Services, Eastern Command	60	DC			220	Diesel
Benares State	Benares State	132	DC				Diesel
Berhampur (Bengal)	Berhampur Elec. Supply Co. Ltd.	124	DC			220/440	Diesel
Berhampur (Ganjam)	Berhampur Elec. Supply Corp.	392	AC	3	50	230/400	Diesel
Berhampur (Ganjam)	Berhampore Elec. Supply Corp.	392	AC	3	50	230/400	Diesel
Bettiah	Bettiah State Raj	80	DC			220/440	Diesel
Beswada	Beswada Municipality	263	AC	3	50	230/400	Diesel
Bhadravati	Government of Mysore		AC	3	25	230	Purchased in bulk
Bhagalpur	Bhagalpur Elec. Supply Co. Ltd.	900	AC	3	50	220/380	Diesel
Bhagbanpur			AC	3	50	230/400	
Bhatinda	North-Western Railway	80	AC	3	50	230/400	Diesel
Bhatpara	Calcutta Elec. Supply Corp. Ltd.		AC	3	50	230/400	Steam
Bhavnagar	Bhavnagar State	525	AC	3	50	230/400	Steam
Bhiwani	Rohtak & Hissar Dts. Elec. Supply Co.	300	AC	3	50	230/400	Diesel
Bhopal	Bhopal Electric Supply Co.	1100	AC	3	50	230/400	Steam
Bhusawal	Bhusawal Electric Supply Co.	125	AC	3	50	230/440	Purchased in bulk
Bijapur	Bijapur Electric Supply Co.	203	DC	3-wire		220/440	Diesel
Bijnor	Upper Ganges Valley Elec. Sup. Co.		AC	3	50	230/400	Purchased in bulk
Bikaner	Bikaner State Power House	4000	AC	3	50	220/440	Steam
Bindhachal			AC	3	50	230/400	
Bobbili	Bobbili Electric Supply Co.		AC	3	50	230/400	Purchased in bulk
Bodinaikanur	Kanan Devan Hills Produce Co.	70	AC	1 & 3	50	230/400	Purchased in bulk
Bombay	Bombay Elec. Sup. & Tramways Co. Ltd.		AC	3	50	230/400	Purchased in bulk
			DC*			230/460	
Borivli			AC	3	50	230/400	
Bowringpet	Government of Mysore		AC	3	60	110/220	

*The generators are AC but DC distribution is effected by means of convertors.

5240

City or Town	Ownership	KW.	Consumers' Supply Type	Ph.	Cy.	Voltage	Motive Power
Broach	Broach Electric Sup. & Development Corp.	753	AC	3	50	230/440	Diesel
Badaun	Badaun Elec. Supply Co. Ltd.		AC	3	50	230/400	Diesel
Bulandshahr	Lower Ganges Jumna Valley Elec. Dist. Co.		AC	3	50	230/400	Purchased in bulk
Bulsar	Ahmedabad Electric (Belgaum) Ltd.	296	AC	3	50	230/400	Diesel
Bundi	Bundi Electric Supply Co.	190	AC	3	50	230/400	Diesel
Burdwan	Burdwan Elec. Supply Co.	400	AC	3	60	230/400	Steam
Burhanpur (CP)	Burhanpur Elec. Sup. & Trading Co.	220	AC	3	50	230/400	Diesel

C

City or Town	Ownership	KW.	Consumers' Supply Type	Ph.	Cy.	Voltage	Motive Power
Calcutta	Calcutta Elec. Supply Corp. Ltd.	203750	AC*	3	50	230/400	Steam
			DC			225/450	Steam
Calicut	West Coast Elec. Supply Corp.	820	AC	3	50	230/400	Diesel and Gas
Calicut	Mily. Engr. Services, Southern Command	22	DC			220	Diesel
Cambay	Cambay Elec. Sup. & Industrial Co.	400	DC			220/440	Diesel
Campbellpore	Municipal Committee		DC			220/440	Diesel
Campbellpore	Mily. Engr. Services, Northern Command	120	DC			220/440	Diesel
Cannanore	Malabar Electric Co.	500	AC	3	50	230/400	Steam
Cawnpore	Cawnpore Elec. Supply Corp.	49500	AC	3	50	230/400	Steam
			DC			225/450	Steam
Chaba	Simla (Punjab) Municipality	1750	AC	3	50	220/381	Hydro and Diesel
Chakwal	Chakwal Elec. Supply Co.	75	AC		50	230/400	Diesel
Chalisgaon	Chalisgaon Elec. Supply Co.	180	AC		50	230/400	Diesel
Chaman	Chaman Elec. Supply Co.	54	DC			240/480	Diesel
Chanda	Chanda Elec. Supply Co. Ltd.	343	DC			242/420	Steam and Diesel
Chandpur	Chandpur Elec. Supply Co.	158	AC	3	50	230/400	Diesel
Chapra	Chapra Elec. Supply Co. Ltd.	200	AC	3	50	230/400	Diesel
Channapatna	Government of Mysore		AC	3	25	230	Hydro
Chhindwara	Chhindwara Elec. Supply Co.	120	AC	3	50	230/400	Diesel
Chicacole	Chicacole Elec. Supply Corp.	212	AC	1 & 3	50	230/400	Diesel
Chidambaram	South Arcot Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Chingleput	Chingleput Elec. Supply Co.	100	AC	3	50	440	Diesel
Chinsurah	East India Elec. Supply & Traction Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Chirkunda			AC	3	50	230/400	
Chittagong	Assam Bengal Railway Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Chittoor	Chittoor Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Chittur (Cochin)	Chittur Power House, Cochin State	94	AC		60	230/400	Diesel
Chromepet			AC	3	50	250/440	
Cocanada	Cocanada Municipality	450	AC	3	50	230/400	Diesel
Cochin	South India Elec. Corp.	140	AC	3	50	230/400	Diesel
Coimbatore	Government of Madras		AC	3	50	230/400	
Comilla	Comilla Elec. Supply Co.	204	AC	3	50	230/400	Diesel
Conjeevaram	Conjeevaram Municipality		AC		50	230/400	
Cooch Behar	Cooch Behar State Elec. Department	250	DC			220/440	Diesel
Coonoor	Government of Madras		AC	3	50	230/400	
Cuddalore			AC		50	230/400	
Cuddapah	Cuddapah Electric Supply Co.	230	AC	3	50	230/400	Diesel
Cuttack	Cuttack Elec. Supply Co.	300	DC			230/460	Diesel

D

City or Town	Ownership	KW.	Consumers' Supply Type	Ph.	Cy.	Voltage	Motive Power
Dabhoi	Dabhoi Elec. Power Supply Co.	215	DC			220/440	Diesel
Dacca	Dacca Elec. Supply Co. Ltd.	3000**	AC	3	50	220/440	Steam
Dadu			DC			230/460	

*Generators AC, but distribution except Ballygunge Suburb DC by use of convertors.

**3000 KW steam plant replaces present 1350 KW Diesel on or about July 1, 1941, but local distribution will be 220/440 by use of convertors.

5246

City or Town	Ownership	KW.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
Daman	Daman Electric Supply Co.	127	AC		50	230	
Darbhanga	Darbhanga-Laheria Serai Elec. Supply Corp. Ltd.	160	AC	3	50	230/400	Diesel
Darbhanga Raj	Darbhanga State	270	DC			220	Steam
Darjeeling	Municipal Power House	1200	AC		50	230/400	Hydro
Dehra Dun	Mussorie-Dehra Hydro Elec. Scheme		AC	3	50	230/400	Diesel and Bulk
Delhi	Central Elec. Power Authority	11600	AC	3	50	230/400	Steam
			DC			250/500	
Deogarh			AC	3		230/400	
Dera Ghazi Khan	Dehra Ghazi Khan Elec. Supply Co.	90	AC		50	230/400	Diesel
Dera Ismail Khan			DC			220/440	
Devakotah	Sri Meenakshi Elec. Supply Corp.	300	AC	3	50	230/400	Purchased in bulk
Dhari	Dhari Electric Supply Co.		AC		50	440	
Dhariwal	New Egerton Woollen Mills, Ltd.	900	AC	3	50	230/400	Steam
Dharwar	Dharwar Elec. Supply Co. Ltd.	130	AC	3	50	230/400	Diesel
Dholpur	Dholpur State Power Supply Co.	250	AC		50	240/420	Diesel
Dhond			AC	3	50	230/400	
Dhrangadhra		1235	DC			220/440	Diesel
Dhubri	Dhubri Elec. Supply Co.	108	AC		50	230/400	Diesel
Dhulia	Dhulia Elec. Supply Co.	328	AC	3	50	230/400	Diesel
Dibrugarh	Dibrugarh Elec. Supply Co.	325	DC			230/460	Diesel
Dindigul			AC		50	230/400	
Dishergarh	Dishergarh Power Supply Co.	16000	AC	3	50	230/400	Steam
Dohad	Dohad Electric Supply Co. Ltd.	240	AC	3	50	230/400	Diesel
Dum Dum	Calcutta Elec. Supply Corp. Ltd.		AC	3	50	230/400	Steam

E

City or Town	Ownership	KW.	Type	Ph.	Cy.	Voltage	Motive Power
Ellore			AC	3	50	230/400	
English Bazar			DC			230/460	
Ernakulam	Cochin State Power Light Corp.	1200	AC	3	50	230/400	Diesel
Erode	Salem-Erode Elec. Distribution Co. Ltd.	1840	AC	3	50	230/400	Purchased in bulk
Etah	Seth Ramgopal & Partners		AC		50	230/400	
Etawah	Alopi Prasad & Sons, Ltd.		AC		50	230/400	

F

City or Town	Ownership	KW.	Type	Ph.	Cy.	Voltage	Motive Power
Faridpur			AC		50	230/400	
Farrukhabad) Fatehgarh)	Farrukhabad Elec. Supply Co. Ltd.	460	AC	3	50	220/380	Diesel
Fazilka	Fazilka Elec. Supply Co.	300	AC	3	50	230/400	Diesel
Ferozepur	Municipal Electricity Department		AC	3	50	230/400	Diesel
Ferozepur	North-Western Railway	120	AC	3	50	230/400	Diesel
Firozabad			AC	3	50	230/400	
Fort William	Fort William Elec. Supply Co.	120	DC			220/440	Steam and bulk purchase
Fyzabad	Mily. Engr. Services, Eastern Command	180	DC			230/460	Diesel
Fort Sandeman	Mily. Engr. Services, Western Command	7	DC			110	

G

City or Town	Ownership	KW.	Type	Ph.	Cy.	Voltage	Motive Power
Gadag	Gadag Electric Supply Co.	220	DC	3-wire		230/460	Diesel
Gauhati	Gauhati Elec. Supply Corp.	192	AC	3	50	230/400	Diesel
Gaya	Gaya Elec. Supply Co. Ltd.	422	DC	3-wire		250/500	Diesel
Giridih	Giridih Elec. Supply Co. Ltd.	208	AC	3	50	230/400	Diesel
Goa	Commissao Mcpl de Marmagao	150	DC			220/440	Diesel
Godhra	Godhra Electricity Co. Ltd.	500	AC	3	50	230/400	Steam
Gonda			AC	3	50	230/400	

5246

City or Town	Ownership	Kw.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
Gondia	Gondia Elec. Supply Co.	150	AC	3	50	230/400	Diesel
Gorakhpur	Gorakhpur Elec. Supply Co. Ltd.		DC			220/440	
Gudivada	Gudivada Elec. Supply Corp.		AC	3	50	230/400	Purchased in bulk
Gujarkhan	Rawalpindi Elec. Power Co. Ltd.	210	AC	3	50	230/400	Diesel
Gujranwala	Gujranwala Elec. Supply Co. Ltd.	650	AC	3	50	230/400	Diesel
Gujrat	Punjab Elec. Power Co. Ltd.	232	AC	3	50	230/400	
Gulbarga	Hyderabad State	360	AC	3	50	230/400	Diesel
Gulmarg	Jammu & Kashmir State Govt.		AC	3	25	110/220	Purchased in bulk
Guntur	Guntur Power & Light Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Gurdaspur			AC	3	50	230/400	
Gwalior	Gwalior Electric Supply Co.	2000	AC	3	50	230/400	Steam

H

Hafizabad			AC	3	50	230/400	
Hansi	Rohtak & Hissar Elec. Supply Co. Ltd.	288	AC	3	50	230/400	Diesel
Hardwar	Municipal Board, Hardwar Union	450	AC	3		220/380	Hydro and bulk purchase
Hathras			AC	3	50	230/400	
Hindupur	Hindupur Municipality	60	DC			230/460	Diesel
Hinganghat	Hinganghat Elec. Supply Co. Ltd.	259	DC			240	Diesel
Hissar	Rohtak & Hissar Elec. Supply Co. Ltd.	248	AC	3	50	230/400	Diesel
Hoshiarpur	Hoshiarour Elec. Supply Co. Ltd.	442	AC	3	50	230/400	Diesel
Hospet	Municipal Electric Works	9855	AC	3	50	230/400	Diesel
Howrah	Calcutta Elec. Supply Corp. Ltd.		DC			225/450	
Hubli	Hubli Electricity Co.	600	AC	3	50	230/400	Diesel
Hyderabad (Sind)	Hyderabad Elec. Supply Co.	2234	AC	3	60	220/380	Diesel
Hyderabad (St.)	Hyderabad State Elec. Supply Dept.	9750	AC	3	50	230/400	Steam

I

Ichapur (Ishapur)	Calcutta Elec. Supply Corp. Ltd.		AC	3	50	230/400	
Imphal	Manipur State Power House	200	AC	3	50	230/400	Hydro
Indore	Indore State Elec. Supply Dept.	2540	AC	3	50	200/400	Steam

J

Jacobabad			AC			230/400	
Jagadhri	Jagadhri Elec. Supply Co.	172	AC	3	50	230/400	Diesel
Jalpaiguri			AC	3	50	230/400	
Jamalpur	East Indian Railway Co.	3950	DC			230/400	Steam
Jammu	Jammu & Kashmir State Govt.	1491	AC	3	50	110/220	Hydro and Diesel
Jamnagar		840	DC			220/440	Diesel
Jamshedpur	Tata Iron & Steel Co. Ltd.	73000	AC	3	50	220-250/440	Steam
Jaora	Jaora Elec. Supply Co.	246	DC			230/460	Steam
Jaswantnagar			AC	3	50	230/400	
Jaunpur			AC	3	50	230/400	
Jealgora	Eastern Coal Co. Ltd.	2000			50		Steam (Colliery only)
Jhansi	Jhansi Elec. Supply Co. Ltd.	280	AC	3	50	230/400	Diesel
Jhelum	Rawalpindi Elec. Power Co. Ltd.	350	DC			220/440	Diesel
Jodhpur	State Electric Power Scheme	1000	AC	3	50	230/400	
Juhu			AC	3	50	230/400	
Jullundur	Jullundur Elec. Co.	1500	AC	3	50	230/400	Purchased in bulk

524.

City or Town	Ownership	KW.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
		K					
Kalimpong	Kalimpong Elec. Supply Co.	80	AC	3	50	230/400	Diesel
Kalipahari	Ghusick Power Station	500	AC		50	230	Steam (Colliery onl
Kalka	Kalka & Simla Suburbs Elec. Supply Co.	60	AC		50	243/420	Diesel
Kalol	Kalol Electric Supply Co.	120	AC	3	50	230/400	Diesel
Kalyan	Andhra Valley Power Supply Co.Ltd.		AC	3	50	230/400	Hydro
Kamalia	Kamalia Elec. Supply Co.	74	AC	1-3	50	230/400	Diesel
Kamptee	Mily Engineer Services		DC			220/440	
Kamptee Road	Nagpur Elec. Light & Power Co.Ltd.	3200	DC			220/440	Steam
Kanadukathan	Kanadukathan Elec. Supply Corp.	370	AC	3	50	230/400	Diesel
Kanke	Government Power House	160	DC			220/440	Diesel
Kapurthala	Kapurthala State Power House	370	AC	3	50	230/460	Diesel and bulk Purchase
Karachi	Karachi Elec. Supply Corp. Ltd.	7876	AC	3	50	220/380	Diesel
Karachi	Karachi Elec. Supply Corp. Ltd.		DC			220/440	Diesel
Karaikudi	Sri Meenakshi-Sundareswaral Elec. Pr. Co.		AC	3	50	230/400	Purchased in bulk
Karamadai	Government of Madras		AC	3	50	230/400	
Karnal	Karnal Elec. Supply Co.	200	AC	3	50	230/400	
Karur	Government of Madras		AC	3	50	230/400	
Kasauli	Kasauli Elec. Supply Co.	154	AC	3	50	230/400	Diesel
Kasganj	Kasganj Municipality		AC	3	50	230/400	Purchased in bulk
Katmandu	Nepal Govt. Power House	1774	AC	1 & 3	60	120/220/380	Hydro
Katni			AC	3	50	230/400	
Khairpur	Khairpur Mirs Elec. Supply Co.	142				230	Diesel
Khamgaon	Khamgaon Elec. Supply Co.	224	AC	3	50	230/400	Diesel
Khandwa	Khandwa Electric Supply Co.	247	DC			220/440	Diesel
Khargpur	Bengal Nagpur Railway	4750	DC			220/440	Steam
Khaur Oil Field	Attock Oil Co. Ltd.	735	AC			440	Diesel and Gas
			DC			110/220	
Kheri			DC			220/440	
Khulna	Khulna Elec. Supply Corp. Ltd.	240	AC	3	50	230/400	Diesel
Khurja	Khurja Municipality		AC	3	50	230/400	Purchased in bulk
Kirkee	Poona Electric Supply Co.		AC	3	50	230/400	Purchased in bulk
Kohat	Mily. Engr. Services, Northern Command	200	DC			220/440	Diesel
Kolar Gold Fields	Kolar Mines Power Station, Ltd.	3700	AC	3	25	230	
Krishnagar			AC	3	50	230/400	
Kumbakonam	Kumbakonam Elec. Supply Co.	1103	AC	3	50	230/400	Hydro
Kurseong	Kurseong Hydro-Elec. Supply Co.	400	AC	3	50	230/400	Hydro
Kushtia	Kushtia Elec. Supply Co.	20	DC			230	Diesel
		L					
Lahore	Lahore Elec. Supply Co. Ltd.	17450	AC	3	50	230/400	Steam
			DC	1		220/440	Steam
Lahore	North-Western Railway	7600	DC			220/440	Steam
			AC	3	50	230/400	
Larkana	Larkana Elec. Supply Co. Ltd.	200	AC	3	50	230/400	Steam
Lashkar City	Gwalior Electric Supply Co. Ltd.	2000	DC			230/460	Steam
			AC	3	50	230/400	
Lonavla	Lonavla-Khandalla Elec. Supply Co.	104	AC	3	50	230/400	Purchased in bulk
Lucknow	U.P. Electric Supply Co. Ltd.	10900	AC	3	50	230/400	Steam
			DC also available by convertor				
Ludhiana	Moga & Jagram Elec. Supply Co.	77	AC	3	50	230/400	Diesel
Lyallpur	Tendianwalla Elec. Supply Co.	109	AC	3	50	230/400	Diesel

5246

City or Town	Ownership	KW.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
M							
Madras	Madras Elec. Supply Corp. Ltd.	34000	AC	3	50	250/440	Steam
			DC			225/450	
Madura	Madura Municipality	750	AC	3	50	230/400	Diesel
Mahableshwar	Mahableshwar Elec. Supply Co. Ltd.	25	DC			230/460	Diesel
Mahad	Mahad Electric Supply Co. Ltd.	80	AC	3	50	230/400	Diesel
Mahe	Malabar Electric Co.		AC	3	50	230/400	Purchased in bulk
Malakand	State Electric Works	216	AC	3	50	220/380	Hydro
Malegaon	Malegaon Electric Supply Co.	101	AC	3	50	230/400	Purchased in bulk
Malerkotla	Malerkotla Elec. Supply Co. Ltd.	112	DC			230/460	Diesel
Malkapur	Malkapur Electric Supply Co.	160	AC	3	50	230/400	Diesel
Mambalam	Madras Electric Supply Corp. Ltd.		AC	3	50	250/440	Steam
Mandi-Bahauddin	Mandi-Bahauddin Elec. Supply Co.	236	AC	3	50	230/400	Diesel
Mandsaur	Mandsaur Elec. Supply Co. Ltd.	120	AC		50	220/440	Diesel
Mangalore	Mangalore Elec. Supply Co. Ltd.	750	AC	3	50	230/400	Diesel
Manmad	Manmad Electric Supply Co. Ltd.	400	AC	3	50	230/400	
Masulipatam	Masulipatam Municipality		AC	3	50	230/400	
Matheran	Matheran Electric Supply Co.	120	AC	3	50	230/400	Diesel
Mayavaram			AC	3	50	230/400	
Meerut	Upper Jumna Elec. Supply Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Mehsana	Mehsana Electric Supply Co.	384	AC	3	50	230/400	
Mhow	Mhow Electric Supply Co.	450	DC			230/460	Diesel
Mian Channu	Mian Channu Elec. Supply Co. Ltd.	65	AC	3	50	230/400	Diesel
Mianwali	Mianwali Elec. Supply Co. Ltd.	102	AC	3	50	230/400	Diesel
Midnapur	B.N. Elias & Co. Ltd.	144	AC	3	50	230/400	Steam
Miraj	Miraj Electric Supply Co.	200	AC	3	50	230/400	Diesel
Mirpurkhas			AC	3	50	230/400	
Mirzapur	Mirzapur Elec. Supply Co. Ltd.		AC	3	50	230/400	Steam
Moghulpura	North Western Railway	7600	DC			220/440	Steam
			AC	3	50	230/400	
Mohora	Kashmir Hydro-Elec. Installation		AC	3	25	110/220	Hydro
Mohuda	Mohuda Power Station	1000	AC	3	50	230/400	Steam
Monghyr	Monghyr Elec. Supply Co. Ltd.	1000	AC*	3	50	230/460	Steam
Montgomery	Punjab Elec. Power Co.		AC	3	50	230/400	Purchased in bulk
Moradabad	Upper Ganges Valley Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Morvi	Morvi Electric Supply Works	653	AC	3	50	230/400	Diesel
Muktagacha	Atani Raj Estate Power House	86	DC				Diesel
Muktsar	Muktsar Elec. Supply Co.		AC	3	50	220/400	Diesel
Multan	Multan Elec. Supply Co. Ltd.	1870	AC	3	50	230/400	Steam
Munnar	Munnar Valley Electric Works		AC	3	50	220	
Munshiganj	Munshiganj Ice Co.	48	DC			230	Diesel
Murree	Murree Elec. Supply Co.	582	AC	3	50	230/400	
Mussorie	Mussorie City Board	4600	AC	3	50	230/400	Hydro and Diesel
Muttra	Muttra Elec. Supply Co. Ltd.	1100	AC	3	50	230/400	Steam and Diesel
Muzaffarabad	Kashmir State Generating Station	88	AC	3	50	220	Hydro
Muzaffargarh	Small Town Elec. Supply Co.	155	AC	3	50	230/400	Diesel
Muzaffarpur	Mozufferpore Elec. Supply Co.	610	DC			220/400	Diesel
Mysore	Government of Mysore		AC	3	60	110/220	
N							
Nadiad	Nadiad Electric Supply Co. Ltd.	360	AC	3	50	230/400	Diesel
Nagarcoil	Nagarcoil Electric Supply Co. Ltd.	135	AC	3	50	230/400	Diesel
Nagpur	Nagpur Elec. Light & Power Co.	3200	AC	3	50	230/400	Steam
			DC			220/440	
Naini Tal	Naini Tal Hydro-Electric Scheme	800	AC	3	50	220/380	Hydro

5246

*Distribution is D.C. by use of convertors.

			Consumers' Supply				
City or Town	Ownership	KW.	Type	Ph.	Cy.	Voltage	Motive Power
Nanded	Hyderabad State Powdr Station		AC	3	50	230/400	Steam
Nandurbar	Nandurbar Electric Supply Co.	160	AC	3	50	230/400	Diesel
Narasaraopet	Narasaraopet Elec. Corp., Guntur	175	AC	3	50	230/400	Diesel
Narayanganj	Narayanganj Elec. Supply Co.	340	AC	3	50	230/400	Diesel
Narsingarh St.	Shri Vikram Power House	115	DC			220/440	Diesel
Nasik	Nasik Deolali Electric Supply Co.	1200	AC	3	50	230/400	Diesel
Nattarasankottai	Nattarasankottai Elec. Supply Corp.	124	AC	3	50	230/400	Diesel
Navsari	Navsari Electric Supply Co. Ltd.	400	AC	3	50	220/400	Diesel
Nawabshah	Nawabshah Elec. Supply Co.	130	AC	3	50	230/400	Diesel
Negapatam	Negapatam Elec. Supply Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Nemmara	Power House, Cochin	80	AC	3	50	230/400	Diesel
New Delhi	Govt. Public Works Department	4500	AC	3	50	230/400	Steam
Nipani	Nipani Electricity Co.	64	AC	3	50	230/400	Diesel
Nizamabad	Hyderabad State Power Station	270	AC	3	50	230/400	Diesel
Noa Goa	Services Autonomos de Electricidade	550	AC	3	50	220/380	Diesel
			DC			220/440	Diesel
		O					
Okara	Okara Elec. Supply Co.	400					Diesel
Okkur	Reliance Elec. Supply Corp.		AC	3	50	230/440	Purchased in bulk
Ongole	Ongole Electric Supply Co.	250	AC	3	50	400	Diesel
Ootacamund	Government of Madras		AC	3	50	230/400	
		P					
Pabna	Pabna Elec. Supply Co.	320	AC	3	50	220/400	Diesel
Padrauna			DC			220/440	Steam
Palghat	Palghat Electric Supply Corp.	220	AC	3	50	230/400	Purchased in bulk
Palitana	Palitana State Electric Works	132	DC	3-wire		230/460	Diesel
Pallivasal	Travancore State Government	13500	AC	3	50	230/400	Hydro
Panchgani	Panchgani Electric Supply Co.	90	DC			230/460	Diesel
Pandharpur	Pandharpur Elec. Supply Co. Ltd.	141	DC			230/460	Diesel
Panvel	Panvel Electric Supply Co.		AC	3	50	230/400	Purchased in bulk
Patan	Patan Municipality	270	AC	3	50	230/400	Diesel
Patiala	State Hydro-Electric Branch	870	AC	3	50	230/400	Steam and Diesel
Patna	Patna Elec. Supply Co. Ltd.	6000	AC	3	50	220/380	Steam
			DC			220/440	
Pattoki	Pattoki Elec. Supply Co.	112	AC	3	50	400	Diesel
Peshawar	N.W.F.P. Hydro-Elec. Scheme	9600	AC	3	50	230/400	Hydro
Peshawar	Peshawar Electric Supply Co.	2300	AC	3	50	230/400	Steam
			DC			220/440	
Petlad	Electric Power House, Baroda	150	AC	3	50	220/440	Diesel
Phillaur			AC	3	50	230/400	
Pilibhit	Pilibhit Elec. Supply Co.	272	AC	3	50	230/400	Diesel
Pollachi	Government of Madras	200	AC	3	50	230/400	
Poona	Poona Elec. Supply Co. Ltd.		AC	3	50	230/400	Purchased in bulk
			DC			220/440	
Prodattur	Prodattur Elec. Supply Corp.		AC	3	50	230/400	Diesel
Pudukottah	Pudukottah Elec. Supply Co. Ltd.		AC	3	50	230/400	Purchased in bulk
Puri	Puri Elec. Supply Co. Ltd.		AC	3	50	230/400	Diesel
Pykara	Government of Madras	32000	AC	3	50	230/400	Hydro

5246

City or Town	Ownership	KW.	Consumers' Supply				Motive Power
			Type	Ph.	Cy.	Voltage	
Q							
Quadian			AC	3	50	230/400	
Quetta	Quetta Elec. Supply Co. Ltd.	650	AC	3	50	230/400	Diesel
Quilon	Quilon Elec. Supply Co. Ltd.	546	AC	3	50	230/415	Diesel
R							
Raichur	Raichur Power Station, Hyderabad State	540	AC	3	50	230/400	Diesel
Raipur	Raipur Municipality	240	AC	3	50	230/400	Steam
Rajamundry	Rajamundry Elec. Supply Co.	435	AC	3	50	230/400	Diesel
Rajshahi			DC	1		230/460	
Ramchandrapuram	Brahmavidyambal Elec. Supply Corp.	135	AC	3	50	230/400	Diesel
Rameswaram	Rameswaram Devasthanam Elec. Supply Scheme		DC			110	
		99	AC	3	50	110/230/420	Diesel
Rampur	Rampur State Power House	2000	AC	3	50	230/400	Steam
Ranchi			AC	3		230/400	
Rander	Rander Electric Supply Co.	200	DC			230/460	Diesel
Rangpur	Rangpur Elec. Supply Corp.	200	AC	3	50	220/440	Diesel
Raniganj	Raniganj Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Ratlam	Ratlam Electric Supply Co.	500	DC			230/460	
Ratnagiri			AC	3	50	230/400	
Rawalpindi	Rawalpindi Elec. Power Co. Ltd.	4800	AC	3	50	230/400	Steam
Rohri	Rohri Municipality		AC		50	230/400	Purchased in bulk
Rohtak	Rohtak & Hissar Elec. Supply Co.	292	AC	3	50	230/400	Diesel
Roorkee	Ganges Hydro-Electric Grid		AC	3	50	230/400	Hydro
Rupar	Rupar Elec. Supply Co.	178	AC	3	50	231/440	Diesel
S							
Sabarmati	Ahmedabad Electricity Co. Ltd.	15000	AC	3	50	230/400	
Saharanpur	Saharanpur Elec. Supply Co.	1000	AC	3	50	230/400	Purchased in bulk
Sahebgunge	Sahebgunge Elec. Supply Co.		AC	3	50	230/400	Diesel
Saidapet	Madras Electric Supply Corp. Ltd.		DC			225/450	
			AC	3	50	230/400	
Salem	Salem-Erode Elec. Distribution Co.	1840	AC	3	50	230/400	Purchased in bulk
Sangamner	Sangamner Electric Supply Co.	80	DC			230/460	Diesel
Sangli	Jubilee Electric Works	200	AC	3	50	230/400	Diesel
Sangrur	Jind State Power House	100	DC			230	Diesel
Sargodha	Sargodha Elec. Supply Co.		AC	3	50	230/400	Bulk
Satara	Satara Electric Supply Co.	200	AC	3	50	230/400	Hydro
Satna	Rewa Electric Supply Co.	140	AC	3	50	230/400	Diesel
Saugor	Saugor Electric Supply Co.	300	AC	3	50	230/400	Diesel
Secunderabad	H.E.H. The Nizam's Government		AC	3	50	230/400	
Seoni	Seoni Electric Supply Co.	105	AC	3	50	230/400	Diesel
Shahdadpur	Tando-Adam Shadadpur Elec. Co.	200	AC	3	50	230/400	Diesel
Shahdara	Lahore Electric Supply Co.		AC	3	50	230/400	
Shahjahanpur	Shahjahanpur Elec. Supply Co.	775	AC	3	50	220/380	Diesel
Sheikhpura	Mandi Hydro-Electric Scheme		AC	3	50	230/400	Hydro
Shikarpur	Shikarpur Elec. Supply Co.	366	AC	3	50	230/400	Diesel
Shillong	Shillong Hydro-Electric Co.	300	AC			230/400	Hydro
Shimoga	Government of Mysore		AC	3	25	230	Hydro
Sholapur	Sholapur Spinning & Weaving Co.	250	AC	3	50	230/400	Steam
Sialkot	Sialkot Electric Supply Co.	1000	AC	3	50	230/400	Steam
Sikar	Sikar State Electric Power Co.		AC	3	50	230/400	Diesel
Silchar	Silchar Elec. Supply Co.	206	DC			220/440	Diesel
Simla	Simla Municipality	3100	AC	3	50	220/380	Hydro and Diesel

5240

City or Town	Ownership	KW.	Consumers' Supply Type	Ph.	Cy.	Voltage	Motive Power
Sirohi	Laxman Electric Supply Co.	100	AC	3	50	230/400	Diesel
Sitapur	Sitapur Elec. Supply Co.	150	DC			220/440	Diesel
Sitarampur	Dishergarh Power Supply Co.		AC	3	50	230/400	Purchased in bulk
Sivasamudram	Government of Mysore	46000	AC	3	60/25	230	Hydro
Srinagar	Jammu & Kashmir Hydro-Elec. Co.			See Jammu.			
Srirangam	Trichinopoly-Srirangam Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Srivilliputhur	Srivilliputhur Taluk Elec. Co.		AC	3	50	230/400	Purchased in bulk
Sukkur	Sukkur Municipality		AC	3	50	220/400	Diesel
Surat	Surat Electric Supply Co.	3624	AC	3	50	230/400	Diesel
Sylhet	Sylhet Electric Supply Co.	190	AC	3	50	230/400	Liesel
T							
Tando-Adam	Tando-Adam Elec. Supply Co.	160	AC	3	50	230/400	Diesel
Tando Md. Khan	Tando Md. Khan Kambar Elec. Co.	176	AC	3	50	230/400	Diesel
Tangail	Tangail Electric Supply Co.	17	DC			230	
Tanjore	Tanjore Municipality		AC	3	50	230/400	Purchased in bulk
Tarana	Tarana Electric Power House	30				220/230	
Tatanagar	Same as Jamshedpur.						
Tellicherry	Malabar Electric Company		AC	3	50	230/400	Purchased in bulk
Tezpur	Tezpur Elec. Supply Co. Ltd.	94	DC			220	Diesel
Tirupathi	Tirumalai-Tirupati Devasthanam Elec. Co.	160	AC	3	50	230/400	Diesel
Tinnevelly	Tinnevelly-Tuticorin Elec. Supply Co.	1475	AC	3	50	230/400	Diesel
Tiruppur	Government of Madras		AC	3	50	230/400	
Trichinopoly	Trichinopoly-Srirangam Elec. Supply Co.		AC	3	50	230/400	Purchased in bulk
Trichur	Trichur Municipality	810	AC	3	50	230/400	Diesel
Trivandrum	Government of Travancore State	300	AC	1	50	230	
Tundla	Western U. P. Electric Power Co.		AC	3	50	230/400	
Tuticorin	Tinnevelly-Tuticorin Elec. Sup.Co.		AC	3	50	230/400	
U							
Udipi	Udipi Electric Supply Co. Ltd.	268	AC	3	50	230/400	Diesel
Udumalpet	Government of Madras		AC	3	50	230/400	
Ujjain	Gwalior Elec. Supply Co.	2000	AC DC	3	50	230/400 230/460	Steam
V							
Vadnagar	Vadnagar Industrial & Elec. Works	64	AC	3	50	440	Diesel
Vankaner	Vankaner State Power House	100	DC			230/440	Diesel
Vellore	Vellore Electric Corporation	300	AC	3	50	230/400	Diesel
Villupuram	South Arcot Elec. Distribution Co.		AC	3	50	230/400	Purchased in bulk
Vizagapatam	Vizagapatam Electric Supply Co.		AC	3	50	230/400	Purchased in bulk
W							
Wadhwan Camp	Zalawar Electric Supply Co.	296	AC	3	50	220/440	Diesel
Wai	Wai Electric Supply Co.	56	AC	3	50	230/400	Diesel
Warangal	Warangal Power Station, Hyderabad St.		AC	3	50	230/400	
Wardha	Wardha Electric Supply Co.	200	AC	3	50	230/400	Steam
Y							
Yeotmal	Yeotmal Electric Supply Co.	133	AC	3	50	230/400	Diesel

Port.	Names of Docks, Pontoons, Patent Slips, &c.	Dry & Floating Docks.				Pontoons, Patent Slips, Gridirons, &c.				Lifting Power.	Difference between H.W. at ordinary Springs and at ordinary Neaps.	Proprietors.	Other Particulars.
		Extreme Length. — Length on Bottom.	Breadth at Entrance.	Height of Sill above Bottom of Dock.	Depth on Sill at High Water, ordinary Spring Tides.	Extreme Length.	Length of Cradle.	Draft on Keel Blocks at High Water, ordinary Spring Tides. Forward.	Aft.				
ASIA—*continued.*													*See* Footnote.
CYPRUS, ISLAND OF.													
		ft. in.	*ft. in.*	*ft. in.*	*ft. in.*	*ft. in.*	*ft. in.*	*ft. in.*	*ft. in.*	*Tons.*	*ft. in.*		
	Nil	...	...	...	...	..	...	...	...	...	...		
FEDERATED MALAY STATES. (*See* STRAITS SETTLEMENTS.)													
FORMOSA, ISLAND OF.													
Keelung	Common Slip	...	...	...	...	..	200·6	5·0	13·0	500	3·0	**Keelung Dry Dock Co.**	
do.	Keelung Dock	372·0 344·0	48·0 (top) 44·0 (bottom)	8·0	14·6		...	..		...	..	do. do.	Can take vessels up to 3,000 tons gross.
INDIA, BURMA, &c.													
Akyab	Slipway	..	...	...	...	360·0	95·0	4·6	6·0	180	2·0	**British India S.N. Co., Lim. (Successors to Arakan Flotilla Co.)**	For launches only.
Alleppey	Nil	...	...	...	...	...	...	...	...	...	...		No dock on Travancore Coast.
Bassein	Nil	...	...	...	...	...	...	...	...	...	...		
Beypore	Nil	...	...	...	...	...	...	...	...	...	...		
Bhavnagar, Kathiawar	Slipway	...	...	...	...	322·0	156·0	5·0	11·9	950	12·0	**Bhavnagar State, Port Department.**	
Bimlipatam	Nil	...	...	...	...	...	...	...	...	...	...		
Bombay	Patent Slip at Mazagon	...	...	...	...	759·0	250·0	...	...	1600	...	**Bombay Steam Nav. Co., Lim.**	Height of tide above cradle maximum, forward 21 ft. 6 in., aft 20 ft. 6 ins.; height of tide above cradle minimum, forward 11 ft., aft 12 ft. [illegible]
do.	Hughes Dry Dock	998·0 1000·0	100·0	3·0	31·6 on blocks at entrance.	...		..	..	...	..	**Bombay Port Trust**	Opens into the Alexandra Wet Dock. The difference in the lengths is caused by the caisson projecting 2 feet over the inner side of the sill. Three caisson grooves are provided, one in the middle and the others [illegible] on either side, so that the dock can be used as two docks. One [illegible] derrick crane, one [illegible] and one 3-ton steam crane.
do.	Merewether Dry Dock	525·0 500·0	65·6	...	21·11 on blocks at entrance	...	...	..	...	...	...	do. do.	Vessels can enter from Prince's or Victoria Dock without going into the stream. One 30 cwt. hydraulic crane.
do.	Ritchie Graving Dock	493·8 189·8	66·5	2·6	18·3	...	...	...	...	...	...	**Mazagon Dock**	Clear width inside dock altar to altar 62 ft. 7½ ins. 1 steam travelling crane, 15 tons.
do.	Small Dock	154·0 144·0	36·0	1·6	10·9	...	...	...	...	...	...	do.	
do.	Upper Bombay Dock	200·9 199·0	47·8	1·4 (below)	13·10	...	...	...	..	...	...	**Government**	17 ft. 8 ins.; 9 ft. 0 ins.
do.	Middle Bombay Dock and	183·0 153·0	51·9	0·4	16·0	...	...	...	...	...	...	do.	19 ft. 10 ins.; 11 ft. 2 ins. Gates removed. } Converted into one dock.
	Lower Bombay Dock	256·0 256·0	51·9	1·3	16·1	...	...	...	..	...	...	do.	19 ft. 11 ins.; 11 ft. 3 ins.
do.	Duncan Dock	619·1½ 604·1½	60·0	2·2	23·7	...	...	...	...	...	...	do.	27 ft. 5 ins.; 18 ft. 9 ins. Extreme length of the dock with ship caisson in position is 640 ft. 10½ ins., and a length on bottom of 628 ft. 10½ ins.
do.	Torpedo Boat Dry Dock	160·0 154·0	25·0	1·6	13·10	..	...	..	...	...	...	do.	15 ft. 8 ins.; 7 ft. 0 ins. Opens into wet basin.
do.	Patent Slip	...	...	...	...	200·0	...	...	..	...	...	do.	For launches up to 80 ft. only.

Under "other particulars," entries such as "26 ft.; 14 ft. 9 ins." denote depths on sill at H.W., *highest* springs and *lowest* neaps respectively.

CALES SÈCHES, DOCKS FLOTTANTS, PONTONS, CALES DE HALAGE, ETC.

PORT.	NOMS DES DOCKS, PONTONS, CALES DE HALAGE.	CALES SÈCHES ET DOCKS FLOTTANTS. Longueur extrême — Longueur au fond.	Largeur à l'entrée.	Hauteur du seuil au-dessus du fond du Dock.	Hauteur d'eau sur le seuil aux marées hautes de vives-eaux ordinaires.	PONTONS, CALES DE HALAGE, GRILS DE CARÉNAGE, ETC. Longueur extrême.	Largeur du Ber.	Tirant d'eau sur les [illegible] aux marées hautes de vives-eaux ordinaires. A l'avant.	A l'arrière.	Puissance de soulèvement.	Différence entre les marées hautes de vives-eaux et de mortes-eaux ordinaires.	PROPRIÉTAIRES.	AUTRES DÉTAILS.
ASIA—*continued.*													*Voyez:* note en bas.
INDIA—*continued.*													
		ft. in.	*ft. in.*	*ft. in.*	*ft in.*	*ft. in.*	*ft. in.*	*ft. in.*	*ft. in.*	*Tons.*	*ft. in.*		
Calcutta	Kidderpore Docks Graving Dock No. 1	549·0 523·9	69·6	2·0	25·0	...	...	...	..	...	...	Port Commissioners	Not affected by tides, being entered from Basin of Port Commissioners' Wet Dock
do.	do. No. 2	499·6 480·6	69·6	...	27·0	...	...	...	...	...	...	do.	
do.	do. No. 3	350·0 337·6	60·0	2·0	23·0	...	...	...	...	...	...	do.	
do.	Kidderpore Dry Dock for small craft	221·8 217·6	45·6	2·9	17·0	...	...	...	...	...	...	do.	
do.	Kidderpore Slipway for small craft	...	...	...	...	230·0	75·0	9·0	14·0	...	14·0	do.	
do.	King George's Dock Graving Dock No. 1	574·0	80·0	0·6	36·0	...	...	...	...	...	...	do.	Not affected by tides. Entrance in Wet Dock.
do.	do. No. 2	589·0	80·0	0·6	36·0	...	...	...	...	...	...	do.	
do.	Hooghly Dry Dock	310·0 305·0	42·9	1·9	16·8	...	...	...	...	...	6·0	Hooghly Docking & Eng. Co., Lim.	24ft. 8ins.; 10ft. 8ins. The lowest neap tides take place in January and February. In August and September there would be an additional depth of from 11 to 14 feet (highest spring tides). The difference between ordinary springs and neaps in January and February is 6 to 7 feet.
do.	Patent Slip	...	.	.	...	620·0	255·0	5·0	12·0	600	6·0	India Gen. Nav. & Railwy. Co., Lim.	Cradle telescopic 36 feet according to height of tide.
do.	do.	..			..	626·0	255·0	5·0	12·0	800	6·0	do. do.	Cradle telescopic 30 feet according to height of tide.
do.	do.	.			..	640·0	250·0	5·0	15·0	1000	6·0	Garden Reach Workshops	Cranes; 6 and 12 tons.
do	do.	..			...	640·0	210·0	5·6	15·6	600	6·0	do. do.	Fitted with transverse carriage and 2 side berths accommodation for 3 vessels; 2 side berths, respectively 260 ft. & 180 ft. extreme length & 68 ft. & 40 ft. width
do.	do.	...	..	..	...	300·0	80·0	2·8	12·0	120	6·0	do. do.	
do.	Dry Dock	600·0	66·0	1·6	7·6	...	...	...	...	...	6·0	India Gen. Nav. & Railway Co., Lim.	Fitted with gates.
do.	do.	400·0	65·0	...	4·6	...	...	...	...	...	6·0	do. do.	No gates. Mud bund only.
do.	do.	350·0	59·8	1·8	7·6	...	...	...	...	...	6·0	Garden Reach Workshops	Fitted with gates.
do.	do.	500·0	59·8	1·8	7·6	...	...	...	...	...	6·0	do. do.	Fitted with gates.
Calicut	Nil	...	...	...	...	...	.	..	...	...	...		
Calingapatam	Nil	...		...	...	...		...	..	...	...		
Cannanore	Nil	...		..	...	...	...	...	..	...			
Chittagong	Slipway	...		...	...	215·0	68·0	6·6	12·6	150	4·0	Port Commissioners	
Cocanada	Dry Dock	120·0	30·0	1·0	4·6	...	...	...	...	...	2·2	Port Conservancy Board	
Cochin	do	242·6 (at coping) 240·0 (floor level)	44·0 (at coping)	...	14·6	...	...	...	...	...	3·0	Cochin Harbour Authority	
Colachel	Nil	...	...	...	...	...		...	...	...	..		
Gopalpore (Ganjam)	Nil	...	...	...	...	...			...	...	..		
Karachi	Giles Graving Dock (Manora)	260·9 236·3	80·0	3·0	12·9	...			...	...	3·0	Port Trust	
Madras	Slipway	...	...	..	..	565·0	221·0	4·3	15·0	...	3·6	Madras Port Trust	For the repair of small craft up to 800 tons weight
Mangalore	Nil	..	...		..	...	...	...		...			
Masulipatam	Nil	...	...	...	..	...	...	..	..	...	..		
Moulmein (cont.)	Slipway (small)	...	...	...	...	...	...	...		..	..	Irrawaddy Flotilla Company, Lim.	Only available for docking launches, &c

Dernière colonne: les insertions telles que "2 ft.; 14 ft. 9 ins." désignent les profondeurs d'eau sur le seuil aux *marées* hautes de *plus fortes* vives-eaux et de *plus faibles* mortes-eaux

PORT.	NAMES OF DOCKS, PONTOONS, PATENT SLIPS, &c.	DRY & FLOATING DOCKS				PONTOONS, PATENT SLIPS, GRIDIRONS, &c.				Lifting Power	[illegible]	PROPRIETORS	OTHER PARTICULARS
		Extreme Length. Length on Bottom	Breadth at Entrance	Height of Sill above Bottom of Dock	Depth on Sill at High Water, ordinary Spring Tides	Extreme Length.	Length of Cradle	Depth on Keel Blocks at High Water ordinary Spring Tides Forward	Aft				
ASIA—*continued.*													See Footnote
INDIA—*continued.*													
		ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	Tons.	ft. in.		
Moulmein—*cont.*	Patent Slip	...	...	...		350 0	100 0	0 to 4 feet	4 to 12 feet	90		Irrawaddy Flotilla Company, Lim.	[illegible] of slip [illegible] breadth of slip carriage [illegible]
Negapatam	Nil	.	.	...				...	...				
Pondicherry	Nil	...	...	.		.			...				
Puri	Nil	...	..	...	...	...			...				
Quilon	Nil	...	..	...	...				...				
Rangoon	Patent Slip	...	...	...	...	...	180 0	[illegible]	10 0	...		do. do.	13 ft. 9 ins.; 7 ft. 9 ins. For steamers up to 300 tons gross register
do.	Dalla Gridiron	...	...	...	...	230 0	...	12 6	14 0	...		do. do.	18 ft. 4 ins.; 8 ft. 4 ins. Can take a vessel of 230 feet keel and 40 feet beam, when lightened to a draught of 10 feet
Tellicherry	Nil	...	...	...	...	...			...	...			
Veraval	Dry Dock	130 0	35 0	5 0	11 0	...	.		...	...	2 6	Port Authority	[illegible]
Vizagapatam	Dry Dock	350 0	60 6	...	..	...	..	..	..	..	.	Government	For dredging and harbour craft only. Can accommodate a vessel of 100 feet in length
INDIES, EAST													
Borneo (Kuching, Sarawak)	Graving Dock	248 0 240 0	41 0	2 11	12 3	...	...	...	...	20	.	Sarawak Government	Opened in May, 1917. The highest water recorded above sill level is 14 ft. 1 in.; the lowest below sill level, 4 ft. 8 in.
do. (Sandakan, British North Borneo)	Patent Slip	...	..	...	...	400 0	150 0	5 6	10 6	500	3 0	British Borneo Timber Co., Lim.	Adequate engine shops attached
Celebes Islands	Nil	...	...	...	...	..	...	...	...	..			
Java (Batavia)	Steel Floating Dock	324 0	67 0	...	20 0	..	...	...	...	1880	.	N V Droogdok Maats Tandjong Priok	Built 1898. [illegible]
do. do.	do.	514 0 (over platforms) 480 0 (over pontoons)	70 0	...	21 6	..	..	..	...	8000	.	do. do	Built 1923. [illegible]
do. do.	Patent Slip	...	...	...	...	520 0	264 0	11 0	19 0	2000	2 0	do. do.	
do. (Samarang)	Graving Dock	129 6	26 3	2 1	8 1	...	...	...	...	...	2 0	Semarang Stoomboot en Prauwenveer (Samarang Lighter & Tugboat Co.)	
do. do.	do.	143 6 123 0	28 5 26 6	2 0	8 2	...	..	...	...	...	2 0	Netherlands Indian Government.	
do. (Sourabaya)	do.	270 0	46 0	3 0	20 0	...	...	...	..	...	...	do. do.	
do. do.	do.	260 3	46 0	...	26 3	...	...	...	...	...	...	do. do.	Built 1924
do. do.	Iron Pontoon Dock (9 pontoons)	280 0	62 8	...	16 5	...	...		...	1500	...	do. do.	Built 1922.
do. do.	2 Graving Docks	300 0	30 0	...	23 0	...	...	...	...	...	...	do. do	Built 1913. For submarines only.
do. do.	Iron Floating Dock	317 5	58 11	...	18 4½	...	...	...	...	3000	...	do. do.	Built 1928.
do. do.	Iron Floating Dock. No. 1	350 0	58 0	...	19 6	...	...	...	...	3500	...	N. V. Droogdok Maatschappij "Soerabaja"	Built 1913. Modern workshop, shipbuilding self-propelling diesel-electric floating crane of 75 tons, height 100 ft. [illegible] steam floating crane of 10 tons. Three electric cranes on repairing berths and two electric cranes on Dock No. 3. Fresh water available in all dry docks.
do. do.	do. do. No. 2	558 10 552 0 (on blocks)	82 0	...	24 7½	...	...	...	...	15500	..	do. do.	Built 1913
do. do.	do. do. No. 3	310 0	52 0	...	17 0	...	...	...	...	1400	...	do. do.	Built 1919.

Under "other particulars," entries such as "26 ft.; 14 ft. 9 ins." denote depths on sill at H.W., *highest* springs and *lowest* neaps, respectively.

CHAPTER II.

FINANCIAL RESULTS.

A.—*Trade Review.*

17. India's trade with other countries contributes to some extent to the revenues of the railways. The details of 'exports' and 'imports' of principal commodities during the year 1939-40 as compared with the previous two years are given in the two statements which follow:

17.1. Exports.—During the year 1939-40, the total value of exports including re-exports amounted to Rs. 213 crores as compared with Rs. 169 crores in the preceding year, an increase of Rs. 44 crores or 26 per cent. The following table shows the fluctuations in important commodities:—

—		QUANTITY (IN THOUSANDS).					VALUE.				
		1937-38.	1938-39.	1939-40.	1939-40 compared with 1937-38.	1939-40 compared with 1938-39.	1937-38 (Crores).	1938-39 (Crores).	1939-40 (Crores).	1939-40 compared with 1937-38 (Lakhs).	1939-40 compared with 1938-39 (Lakhs).
							Rs.	Rs.	Rs.	Rs.	Rs.
Raw jute	Bales	4,185	3,866	3,181	—1,004	—685	14·72	13·40	19·73	+5,01	+6,33
Metals and ores	Tons	1,904	1,509	1,545	—359	+36	6·13	4·91	6·45	+32	+1,54
Pig iron	"	629	514	569	—60	+55	2·60	2·56	2·84	+24	+28
Manganese ore	"	1,001	456	719	—282	+263	2·21	1·07	1·83	—38	+76
Jute cloth	Yds.	1,643,082	1,549,727	1,560,478	—82,604	+10,751	15·37	13·34	22·40	+7,03	+9,06
Hides and skins	Tons	75	59	67	—8	+8	11·49	8·60	11·06	—43	+2,46
Indian raw wool	Lbs.	37,989	55,416	53,208	+15,219	—2,208	2·65	2·99	3·23	+58	+24
Jute bags	No.	612,260	598,436	1,210,183	+597,923	+611,747	13·17	12·46	25·44	+12,27	+12,98
Food grains	Tons	878	742	408	—470	—334	9·49	7·74	5·07	—4,42	—2,67
Wheat	"	460	279	8	—452	—271	4·62	2·48	0·10	—4,52	—2,38
Barley	"	35	9	..	—35	—9	0·29	0·08	0·01	—28	—7
Wheat flour	"	62	61	50	—12	—11	0·89	0·78	0·68	—21	—10
Rice	"	228	284	267	+39	—17	2·62	3·18	3·22	+60	+4
Paraffin wax	"	12	9	8	—4	—1	0·51	0·36	0·33	—18	—3
Coffee	Cwts.	135	185	168	+33	—17	0·55	0·75	0·73	+18	—2
Cotton manufactures including twist and yarn.	..	..	..	..	..	..	9·29	7·12	8·58	—71	+1,46
Indian cotton piecegoods	Yds.	241,255	176,992	221,405	—19,850	+44,413	6·50	4·79	6·11	—39	+1,32
Cotton twist and yarn	Lbs.	40,124	37,960	36,943	—3,181	—1,017	2·03	1·88	1·79	—24	—9
Wood and Timber and manufactures thereof.	..	..	..	..	..	..	0·29	0·24	0·21	—8	—3
Raw rubber	Lbs.	17,755	17,218	21,544	+3,789	+4,326	0·84	0·72	0·94	+10	+22
Raw hemp	Cwts.	830	816	741	—89	—75	0·75	0·72	0·86	+11	+14
Tobacco	Lbs.	52,082	65,143	61,972	+9,890	—3,171	2·00	2·76	2·53	+53	—23
Coir manufactures	Cwts.	744	692	861	+117	+169	1·04	0·96	1·28	+24	+32
Lac (chiefly shellac)	"	665	644	755	+90	+111	1·62	1·27	1·89	+27	+62
Raw cotton	Bales	2,731	2,703	2,948	+217	+245	29·03	23·86	30·11	+1,08	+6,25
Tea	Lbs.	334,225	348,050	356,695	+22,470	+8,645	24·39	23·29	26·08	+1,69	+2,79
Oilseeds	Tons	950	1,199	849	—101	—350	14·16	15·06	11·84	—2,32	—3,22
Linseed	"	227	318	219	—8	—99	3·57	4·40	3·18	—39	—1,22
Groundnut	"	619	835	549	—70	—286	8·93	9·93	7·19	—1,74	—2,74
Rape seed	"	32	12	22	—10	+10	0·46	0·16	0·33	—13	+17
Castor seed	"	42	8	40	—2	+32	0·64	0·10	0·71	+7	+61
Coal	"	1,006	1,321	1,990	+984	+669	0·95	1·32	1·89	+94	+57
Woollen carpets and rugs	Lbs.	11,061	8,945	8,273	—2,788	—672	1·02	0·82	0·74	—28	—8
Fodder, bran and pollards	Tons	16	17	10	—6	—7	0·09	0·09	0·05	—4	—4
Animals	No.	230	179	135	—95	—44	0·09	0·08	0·08	—1	..

It will be noticed that when compared with 1938-39 there were increases under jute bags and cloth, tea, hides and skins, metals and ores and cotton piecegoods and decreases under oilseeds (linseed and groundnut) and food grains. Raw jute and raw wool decreased in quantity but increased in value.

17.2. Imports.—The total value of the imports of foreign merchandise into British India (excluding Burma) during 1939-40 amounted to Rs. 165 crores as compared with Rs. 152 crores in the preceding year, an increase of 13 crores or 8·6 per cent. The following table shows the fluctuations in important commodities :—

—		QUANTITY (IN THOUSANDS).					VALUE.				
		1937-38.	1938-39.	1939-40.	1939-40 compared with 1937-38.	1939-40 compared with 1938-39.	1937-38 (Crores).	1938-39 (Crores).	1939-40 (Crores).	1939-40 compared with 1937-38 (Lakhs).	1939-40 compared with 1938-39 (Lakhs).
							Rs.	Rs.	Rs.	Rs.	Rs.
Raw cotton	Tons	134	96	84	—50	—12	12·13	8·51	8·05	—4,08	—46
Machinery and millwork	..	..	..	..	..	..	17·15	19·05	14·67	—2,48	—4,38
Jute machinery	..	..	..	..	..	..	1·06	0·71	0·46	—60	—25
Electrical machinery	..	..	..	..	..	..	2·69	3·72	2·36	—33	—1,36
Boilers	..	..	..	..	..	..	1·17	1·40	0·85	—32	—55
Metals and ores	Tons	438	344	331	—107	—13	13·39	10·87	10·87	—2,52	..
Iron and steel	"	369	272	261	—108	—11	8·21	6·68	6·09	—2,12	—59
Metals other than iron and steel and manufactures thereof.	"	69	72	70	+1	—2	5·18	4·19	4·78	—40	+59
Coal tar dyes	Lbs.	20,888	12,023	12,833	—8,055	+810	3·43	2·60	2·87	—56	+27
Electrical instruments	..	..	..	..	..	..	3·47	3·31	2·87	—60	—44
Paper and pasteboard	Cwts.	3,633	3,073	2,701	—932	—372	4·15	3·23	3·46	—69	+23
Provisions	..	..	..	..	..	..	2·60	2·48	2·63	+3	+15
Hardware	..	..	..	..	..	..	3·31	2·57	2·27	—1,04	—30
Chemicals	..	..	..	..	..	..	3·33	3·05	4·52	+1,19	+1,47
Wheat	Tons	22	159	86	+64	—73	0·24	1·17	0·61	+37	—56
Fruits and Vegetables—											
Dried, salted or preserved	"	93	82	74	—19	—8	1·10	0·88	0·79	—31	—9
Rubber manufactures	..	..	..	..	..	..	1·89	1·41	1·48	—41	+7
Textile group	..	..	..	..	..	..	27·29	21·24	22·80	—4,49	+1,56
Cotton piecegoods	Yds.	590,798	647,264	579,001	—11,797	—68,263	11·69	10·27	9·65	—2,04	—62
Cotton twist and yarn	Lbs.	21,998	36,459	41,132	+19,134	+4,673	2·51	2·93	3·52	+1,01	+59
Wool and woollen goods	..	..	..	..	..	..	4·15	2·82	2·16	—1,99	—66
Artificial silk	..	..	..	..	..	..	4·87	2·24	4·59	—28	+2,35
Silk piecegoods	Yds.	22,868	16,873	9,121	—13,747	—7,752	0·90	0·67	0·54	—36	—13
Rice (not in the husk)	Tons	1,198	1,282	1,887	+689	+605	10·98	11·37	17·85	+6,87	+6,48
Soap	Cwts.	42	34	33	—9	—1	0·24	0·22	0·24	..	+2
Sugar	Tons	14	36	255	+241	+219	0·19	0·46	3·32	+3,13	+2,86
Motor vehicles (cars and cycles).	No.	17	12	11	—6	—1	3·03	2·22	2·10	—93	—12
Motor omnibuses	"	15	8	15	..	+7	2·07	1·18	2·05	—2	+87
Mineral oils	Gals.	474,946	438,711	462,950	—11,996	+24,239	17·45	14·67	17·13	—32	+2,46
Kerosene oil	"	202,646	182,054	193,466	—9,180	+11,412	7·62	6·46	7·51	—11	+1,05
Fuel oil	"	128,048	136,788	146,448	+18,400	+9,660	1·83	1·98	2·13	+30	+15
Cotton hosiery	..	..	..	..	..	..	0·29	0·18	0·12	—17	—6
Haberdashery and millinery	..	..	..	..	..	..	0·64	0·47	0·43	—21	—4
Boots and shoes	Pairs	1,183	835	561	—622	—274	0·22	0·15	0·10	—12	—5
Precious stones and pearls unset.	..	..	..	..	..	..	1·24	1·15	0·88	—36	—27
Wood and timber	..	..	..	..	..	..	2·98	2·87	2·70	—28	—17

As compared with 1938-39 the principal items showing increases were rice not in the husk, sugar, mineral oils, artificial silk, chemicals and cotton twist and yarn while decreases were noticed under machinery and millwork, wool and woollen goods, cotton piecegoods, iron and steel, wheat and raw cotton.

CLASSIFICATION
Changed to
UNCLASSIFIED

CO[redacted]TIAL

WHO'S WHO IN INDIA

Aga Khan. Born 1877. Spiritual head of the small Ismaili sect of Muslims, with members in India, East Africa, Central Asia. Great sportsman and owner of race horses. Granted status of first class chief and a salute of 11 guns for his loyal services in war of 1914-18.

Ambedkar, Dr. Bhimrao Ramji, M.A., Ph.D., D.Sc., Bar-at-Law; Member, Bombay Legislative Assembly, (Leader of Independent Labor Party). Born 1893. He is the chief spokesman for the "Untouchables", known to the Government of India as the "Scheduled Castes". He has stood out against Gandhi and the Indian National Congress at several times for measures which he considered advantageous for the "Untouchables", although they were not supported by Congress. He occupies a position more sympathetic to the Government of India than does Congress.

Aney, Madhao Shrihari. Born 1880. Lawyer. Leader of Congress party in Berar. Imprisoned during civil disobedience movement (1920-21). Is also affiliated with Hindu Mahasabha. Has accepted place in Viceroy's Executive Council as member for "Indians Overseas"; this portfolio has to do with Indians in Burma, Ceylon, South Africa, Trinidad, Fiji, and elsewhere. This acceptance indicates a break from the Congress ruling and reveals Aney's feeling that the defense of India must come before other political considerations.

Azad, Moulana Abul Kalam. Born in Mecca, 1888. Leading Muslim public figure associated with the Indian National Congress. Was president of the Congress in 1923 and 1930 and has been president since 1940.

3664)

CLASSIFICATION
Changed to
UNCLASSIFIED

[redacted]

Foremost Muslim Theologian and Divine in India, leading figure in the important League of Muslim Divines (Jamiat-ul-Ulema). Imprisoned on several occasions for his pro-Muslim and pro-Nationalist activities, last in 1941.

Bajpai, Sir Girja Shankar. Born 1891. Oxford educated. Entered I.C.S. in 1915. Has represented India at various conferences and has had more experience in international affairs than most I.C.S. officials. Member of the Viceroy's Executive Council '35-'36 and '40-'41. Now India's representative in Washington. An able, if undistinguished public servant; nevertheless, pro-Indian in viewpoint.

Alla Bux (Baksh), Khan Bahadur. Political leader in Sind who has opposed the Muslim League though himself a Muslim, President of the Azad Muslim Conference at Delhi (1940), Was Prime Minister of Sind (with help of Congress Party).

Birla, Ghanshyamdas. Wealthy mill owner. Born 1891. He has been member of the Bengal Legislative Council and various government boards, but, on the whole, the Government of India views him with suspicion. His financial interests are among the largest in India, and, since he is particularly interested in cotton mills, he has a natural conflict of interests with the cotton spinners of Lancashire. Frequently he is accused off the record by Government of India officials of fomenting seditious activity to improve the Indian market for his own manufactures.

Bose, Subhas Chandra. Born 1897. Cambridge educated. Entered, then resigned from, I.C.S. Congress leader in Bengal, often imprisoned. President Indian National Congress 1938-39; elected President again

(3[illegible]64)

CLASSIFICATION Changed to UNCLASSIFIED

1939-40 but resigned owing to differences with other Congress leaders, and was later debarred from holding positions in the Congress. Formed a party called the "Forward Bloc" which took the stand that Britain was Public Enemy No. 1 for India. Disappeared from his home in 1941 and has been reported in various Axis capitals. Broadcasts supposedly by him are often heard from Axis stations. Was reported killed in an air crash in April 1942, which was promptly denied by a voice purporting to be his. Bose may well be an Axis agent at present, perhaps the only important Indian who has gone over to the enemy.

Chetty, Sir Shanmukham. Born 1892. Educated in Madras and has had a long career in south Indian political life. Represented Indian employers at Geneva, represented India at the Ottawa conference. Was once chief whip for Congress Party in Madras Assembly. Became Dewan (premier) of Cochin State. Recently head of the Indian Purchasing Commission in the United States. Although he has been in the employ of a native Prince, and representative for the British Government in India, Chetty is generally pro-Indian in outlook and is especially sympathetic toward the United States.

Desai, Bhulabhai Jivanji. Born 1877. Advocate. Congress leader in Bombay. Distinguished lawyer and authority on Constitutional Law and Practice. Joined civil disobedience movement in 1932, was imprisoned. Was in charge of Congress in the Central Legislature at Delhi. Stands between right and left factions in Congress. One writer has said, "If a deadlock should some day come between Nehru on the left and Patel on the right for supreme headship of Congress, Bhulabhai Desai might be a compromise choice as leader."

(3664)

ICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

Gandhi, Mohandas Karamchand. Born 1869. Bar-at-Law, Inner Temple, London. Practised law in Bombay and South Africa, and led movement for amelioration of Indian state in latter region. Was in charge of an Indian Ambulance Unit during the Boer War and the Zulu revolt. Raised an ambulance corps during World War I. Started the Civil Disobedience movement in 1920, which he has since led. Gandhi is still the greatest single political force in India; he commands the allegiance and devotion of the masses as no other leader or group of leaders does. John Gunther characterized him as "an incredible combination of Jesus Christ, Tammany Hall, and your father...at once a saint and a politician, a prophet and a superb opportunist, (who) defies ordinary categories." He appeals to a very deep stratum of Indian feeling and his actions are not quite as mysterious as they otherwise seem if the basis of Indian thought and feeling is understood.

Ghose, Sri Aurobindo. Born 1872. Educated at Cambridge. Was editor of Nationalist paper in Calcutta. Fled to Pondicherry after warrant for his arrest for seditious writing had been issued. Has written prolifically on many subjects.

Gidney, Sir Henry. Born 1873. Ophthalmic surgeon educated at Oxford. Lt. Col. I.M.S. Leader and representative of Anglo-Indians (mixed blood) and domiciled Europeans. Tory.

Gour, Sir Hari Singh. Born 1872. Cambridge educated. Eminent lawyer and authority on jurisprudence. Long member of Legislative Assembly at Delhi. One of the group of liberals who have considerable prestige but no mass following.

(3664)

Haksar, Col. Sir Kailas Narain. Born 1878. Private secretary to Maharaja Scindia (Gwalior) 1903-12. Political Member, Gwalior Durbar (Government) 1912-37. Chief Minister Bikaner State 1938; Adviser to Kashmir Maharaja 1939. A leading spokesman for the Princes, whom he represented at the London Round Table Conferences and elsewhere.

Har Bilas Sarda. Born 1867. Longtime judge and civil servant in Ajmer. Chief claim to fame is his sponsorship of the Sarda Child Marriage Restraint Act which was passed by the Central Legislative Assembly in 1929. The Sarda Act forbids child marriages but has not been notably successful in preventing the practice, because of lack of enforcing provisions.

Huq, Hon. Abul Kasem Fazlul. Born 1873. Lawyer and editor. Member of various legislative bodies since 1912. Former President Muslim League. Prime Minister of Bengal with coalition cabinet. Has broken with the Muslim League and is now the target of their most virulent antagonism. Continues in office as Premier of Bengal.

Jayakar, The Rt. Hon. Mukund Ramrao. Lawyer. Member of Congress party until he broke away in 1925. Now Judge of Federal Court. One of the Sapru group of liberals.

Jinnah, Mahomed Ali. Born 1876. Lawyer. Former member of Congress party. Now permanent president of the Muslim League. He is far from a model Muslim himself, having married a Parsee, and has not scrupulously followed the teachings of Islam. Since 1940 he has been promulgating the Pakistan scheme, whereby the sections of India which are prevailingly Muslim will comprise a separate nation. Seems to be something of an intransigent hater of Hindus.

FICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

Jehangir, Sir Cowasji. Born 1879. Cambridge educated. Delegate to numerous international conferences, frequent representative of India in England. One of the liberal group.

Khan, Abul Guffar Khan. Born 1891. Head of the Red Shirts, Khudai Khidmalgar, a group of non-violent Muslims, politically nationalist, of the North West Frontier Province, affiliated with the Congress. He is known as the "Frontier Gandhi". A devoted follower of Gandhi who won the predominantly Muslim North West Frontier Province for the Congress.

Malaviya, Pandit Madan Mohan. Born 1861. Educator. Three times president of Indian National Congress and also thrice president of Hindu Mahasabha. Founder and head of Benares Hindu University. One of the grand old men of India, a senior statesman who has commanded wide respect.

Mirza, Sir Mahomed Ismarl. Born 1883. Dewan of Mysore since 1936. An efficient, experienced executive whose administration has been a credit to him and to the state.

Mitra, The Hon. Satyendra Chandra. Born 1888. Formerly a Congress leader in Bengal. Has held many public offices including directorship of Reserve Bank of India, Eastern Circle, was president of All-India Postal Association. President Bengal Legislative Assembly 1937.

Moonje, Dr. B. S. Leader of Hindu Mahasabha. Took part in Civil Disobedience movement. Now is advocate of military training for Hindus and strong armed resistance.

Naidu, Mrs. Sarojini. Born 1879. Educated London and Cambridge. One of the foremost women in India. A poetess, an ardent politician (President of the Congress party in 1925), member of the Congress working committee. Closely bound to Gandhi, but for herself would rather say "up and at 'em" than "wait and take it."

Narayan, Jayaprakash. Born 1903. Studied at five different universities during his 8 year stay in the United States. Founder of Congress Socialist Party.

Nawaz, Begum Shah. Born 1896. Leading Muslim woman in Indian politics. Delegate to various conferences. Member National Defense Council.

Nehru, Pandit Jawaharlal. Born 1889. M.A., Bar-at-Law; educated at Harrow and Cambridge. Member All-India Congress Committee since 1918; general secratary, All-Indian Congress Committee 1929; president, Indian National Congress 1929-30, 1936, 1937. Imprisoned 1921, 1922, 1930, 1932-34, 1934-35, 1940-41.

After Gandhi, the most influential nationalist leader in India. Deeply versed in Western culture; strong believer in Westernization and industrialization of India. Speaks of himself as a Socialist but politically has followed Gandhi's decisions. Has written many articles and several books, including especially his Autobiography, published in America as Toward Freedom (1940).

Noon, Malik Sir Firozkhan. Born 1893. Oxford educated. Practiced law, then held various offices in the Punjab. High Commissioner for India in London 1936-41. Member of Viceroy's Executive Council (Labor).

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

Pant, Pandit Govind Vallabh. Born 1886. Lawyer. Congress leader in United Provinces. Finance expert who leans toward Nehru's views.

Paranjpye, Dr. Raghunath Purushottam. Born 1876. Cambridge. Educator. Prominent liberal in Bombay.

Patel, Vallabhbhai Javerbhai. Born 1875. Bar-at-Law, Middle Temple. Was a great defense attorney in murder cases. Long a follower of Gandhi. Has been so characterized, "He is the Jim Farley, the ruthless party fixer and organizer. Once Gandhi has determined the line to take, it is Patel who rams it through..." Member Congress Working Committee.

Prasad, Rajendra. Born 1884. Lawyer. Member of Congress Working Committee since 1932. President of Congress in 1934. Leader of Congress in Bihar. One of Gandhi's closest friends, an unpretentious man of great personal qualities and influence.

Qadir, Sir Abdul. Born 1874. Bar-at-Law, Lincoln's Inn. Has held many public offices in the Punjab, has represented India at Geneva. Formerly Law Member, Government of India.

Rajagopalachariar, C. Born 1879. Lawyer. Leader of Madras Congress Party. Prime Minister of Madras 1937-39. Resigned from Working Committee April 1942 advocating united front with Muslim League to combat Axis enemies. His action bears promise of significant developments toward unity.

Ramaswami Aiyar, Sir C. P. Born 1879. Lawyer. Formerly Congress leader. Left Congress and became one of Government of India's representatives at various conferences. Has been Dewan (Prime Minister) of Travancore since 1936. Able spokesman for the feudatory stat

(3664)

CLASSIFICATION
Changed to
UNCLASSIFIED

~~CONFIDENTIAL~~

Pant, Pandit Govind Vallabh. Born 1886. Lawyer. Congress leader in United Provinces. Finance expert who leans toward Nehru's views.

Paranjpye, Dr. Raghunath Purushottam. Born 1876. Cambridge. Educator. Prominent liberal in Bombay.

Patel, Vallabhbhai Javerbhai. Born 1875. Bar-at-Law, Middle Temple. Was a great defense attorney in murder cases. Long a follower of Gandhi. Has been so characterized, "He is the Jim Farley, the ruthless party fixer and organizer. Once Gandhi has determined the line to take, it is Patel who rams it through..." Member Congress Working Committee.

Prasad, Rajendra. Born 1884. Lawyer. Member of Congress Working Committee since 1932. President of Congress in 1934. Leader of Congress in Bihar. One of Gandhi's closest friends, an unpretentious man of great personal qualities and influence.

Qadir, Sir Abdul. Born 1874. Bar-at-Law, Lincoln's Inn. Has held many public offices in the Punjab, has represented India at Geneva. Formerly Law Member, Government of India.

Rajagopalachariar, C. Born 1879. Lawyer. Leader of Madras Congress Party. Prime Minister of Madras 1937-39. Resigned from Working Committee April 1942 advocating united front with Muslim League to combat Axis enemies. His action bears promise of significant developments toward unity.

Ramaswami Aiyar, Sir C. P. Born 1879. Lawyer. Formerly Congress leader. Left Congress and became one of Government of India's representatives at various conferences. Has been Dewan (Prime Minister) of Travancore since 1936. Able spokesman for the feudatory states.

(3664)

CLASSIFICATION
Changed to
UNCLASSIFIED

CON[redacted]IAL

Reddy, C. Ramalinga. Born 1880. Cambridge. Prominent educator, head of Andhra (Telugu) University.

Roy, M. N. Former member of Comintern. Expelled from Communist Party, joined Congress, expelled from Congress Party and has formed his own party. Believes in all out war effort against Fascist powers. Spent several years in America; has an American wife.

Sapru, The Rt. Hon. Sir Tej Bahadur. Born 1875. Lawyer, eminent authority on Indian Constitutional Law. Member of His Majesty's Privy Council. The leader of the liberals, a small group of distinguished men who command respect and are able to get a hearing for their views, but who have little direct political influence or power. They are inclined to favor federation, want Dominion Status for India, believe in cooperating with the British now for the most vigorous prosecution of the war by Indians.

Sarkar, Sir Jadunath. Born 1870. Distinguished historian; formerly Vice-chancellor of the Calcutta University. Influential because of his writings and public lectures.

Sarker, Nalini Ranjan. Born 1888. Insurance magnate of Bengal. Has held many public offices. Minister of Finance Bengal 1935-39. Member Viceroy's Executive Council (education, health, and lands). Competent official, representative of nationalist business interests.

Sastri, The Rt. Hon. Srinivasa. Born 1869. Educator who became head of the Servants of India Society, an order dedicated to social service. Has held many public offices, has represented India in foreign countries. Privy Councillor. An old friend of Gandhi, and one of the Sapru liberals.

(3664)

Changed to
UNCLASSIFIED
by authority of
DRN / Satherthwaite
HT
3/9/51

~~CONFIDENTIAL~~

Satyamurti, S. Born 1887. One of the leaders of Congress in Madras, and a very annoying thorn to the Government of India.

Setalvad, Sir Chimanlal Harilal. Born 1866. Lawyer and judge. Chairman of the National Liberal Federation.

Sikander Hyat Khan, Major The Hon. Sirdar Sir. Born 1892. Educated University College London. First Indian to command a company of the Indian Army on active service. Business man and banker. Has held many offices in Punjab. Appointed acting Governor of Punjab 1932 and 1934. Now Prime Minister of the Punjab. Although a member of the Muslim League and one of the foremost Muslims in India, he does not see eye to eye with Jinnah and believes (a) that India should not be partitioned by any Pakistan scheme, and (b) all elements in India must unite in the face of the invaders.

Sircar, Sir Nripendra Nath. Born 1876. Lawyer. Law member Government of India, 1934-39. At one time organized Citizen's Protective League to counteract the mass civil disobedience movement of Gandhi.

Syed, Sir Muhammad Sa'adullah. Born 1886. Lawyer. 26 years in Assam Legislative Assembly. Often member of Assam provincial cabinet.

Tyabji, Mrs. Khadija Shuffi. One of the leading Muslim women in public life. Active in educational and social service work.

Vijaya Lakshmi Nehru (Mrs. Ranjit Singh). Sister of Pandit Jawaharlal Nehru. Leader of women in Congress. Member of United Provinces Ministry from 1937 until resignation of Congress members in 1939.